

# DESTINY

*The Magazine of National Life*



WITH THEM WENT THE WORD

[See *The Book of the Nation* — Page 3]

YOUR attention, as you read this publication, is directed toward the destinies of the nations of

## FOREWORD

the world, the war, and our changing economy. The conclusions are based on the *only* authoritative source — the prophecies of the Holy Bible. In this way one can know the purpose and outcome of present chaos and you may well be startled, if this is your first acquaintance with its *national* phase, to discover the Bible as the most modern Book in the world.

Containing information we must all sometime take into account, it deals mainly with the origin, history and destiny of *one* race. It is very probable that *you* are of that race and thus both the Bible and this publication deserve your attention.

DESTINY identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel under the leadership of the United States of America and Great Britain, and proceeds to prove it to be true. The magazine itself is published by plain Americans who have seriously studied God's Word in the Scriptures and who have seen God's Hand in American and world history. We are not introducing a new religion. We are not a sect. In a time when esteem for the Bible has greatly declined, we stand for the truth of the Book as applied to the spiritual, economic and political life of man on the earth and so have formed a non-profit and non-political organization — which is non-sectarian — to publish these truths in order that others may possess this important information.

Our responsibility in these matters is deepened by the fact that the Anglo-Saxons are the people with whom God made His unalterable Covenant, and upon whom He laid His Law. That is, we accept the Scripture which describes a servant race appointed by God as the earthly vehicle of His purpose to the nations. This people He called *Israel*. Selected, disciplined, dispersed on their mission, they are here now — these are still Bible times in the truest sense — and it is a marvelous, continuing-on-through-the-centuries history. For we note that Israel left Palestine, while the Jews remained. We trace Israel out of the East and across Europe to their new settlement in the Isles, then on to America. By what the prophets wrote of them, what the monuments record, what the traditions preserve, by the "way-marks" they left at various stages of their journey, but mostly by the way they have fulfilled, unconsciously, what the Word of God states concerning them, and by the innumerable evidences of God's providence in their present situation, we know who and where they are, and what they will do. The United States and Canada are peopled with branches of Israel and their responsibility as human channels through which the purpose of God is to flow to the nations is very great.

ISRAEL! To many folk, today, the true meaning of this lovely name is lost or obscured. The fallacy persists that the ancient Israel people were chosen by God as an object of favoritism. God's choice of Israel still stands as a positive fact; yet there is no question of favoritism. The people of Israel were chosen for *service*. God called Israel to convey,

to all mankind, the blessings of peace, happiness and true progress. While performing that service, God guaran-

teed to Israel the reward which every faithful servant should receive: the benevolence and protection of the Master. He placed His own name upon them, for *Is-ra-el* means "a prince with God," and He commanded them not to "take it in vain." That they did take God's name in vain — and so lost it — is a matter of history. That they will again carry it — to God's honor and service — is clear from the Bible, and is the subject of our publication.

Like the name Israel, *Anglo-Saxon* is a noble name when clearly understood. As here used it does not stand for the Nordic racial theory or for the exaltation of any nation. We exalt God, not man. And we recognize that all who are "born again" and believe in Jesus Christ, regardless of his or her race, will partake of the blessings of the Covenant. We emphasize the Anglo-Saxon-Israel fact, and thus make Israel's identity clear, because it has been so grossly neglected and misunderstood in Bible teaching and is *essential* to an understanding of the prophecies and plan of God as contained in the Bible.

We see in the Bible plain guidance for the spiritual life of the soul, for the moral order of society and for the economic process of community and national well-being based on justice and equity. We find the moral order by which God intends to make obsolete the pagan order under which we still live. We see our Israel forefathers as they lived in alternate obedience and rejection of the Law, with consequent prosperity, punishment and correction. We have the Voice of God recalling us to our allegiance and foretelling the consequences of certain courses of action, and we have our Lord offering to set up completely the Kingdom of God on earth in its spiritual, economic and moral elements with Himself as King. All this is a precious possibility at any time we are ready for it, instead of mere personal religion without larger social manifestation — which is, in brief, but one hemisphere of the whole of God's Truth!

Thus we stand for *the whole law of God and the whole Gospel of Christ!* In large and general terms, this defines our position. We are anti-nothing but pro-everything relating to God's revealed purpose. We publish the neglected truths concerning the Kingdom or Government of God, for peace and justice, and concerning the people of God who continue today, as in Bible times — the same people with the same work — but now nearing a time for the fuller entry of the rule of God amongst men.

Among our subscribers are men and women from many different walks of life, of all churches, and many clergymen. The Anglo-Saxon-Israel identity is now becoming increasingly known. Our considered conviction is that this information is of pressing importance. Settle this — do so on a Scriptural basis — and a whole train of questions now confronting our nation and its citizens are answered.

Correspondence is consistently invited, that we may show our fellow-citizens where to look in their own Bibles in order that they, too, will become convinced of the correctness and truth of the position we have taken.

## DESTINY

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# THE BOOK OF THE NATION

“AND he had in his hand a little book opened” was the statement of John, who in vision saw the people of the Book preparing to take its message overseas. History has since demonstrated the willingness of the people to endure the hardships of the journeys in order to bring to others the blessings of the open Book.

So long as that Book continues to remain open in the hands of His people they are in possession of the perfect guide and chart which will enable them to follow the course of their God-given heritage to a glorious destiny.

Westward, ever westward, has been the course of Empire as the ships of the people of the Book plowed the seas, bringing our forefathers to the Isles from whence they set sail to the uttermost parts of the earth. And wherever they went, the open Book accompanied them on their journeys. As they colonized, they evangelized: proclaiming the truth out of the Book in their hand! In establishing governments, building cities, organizing communities and administering law — the guiding hand of Almighty God, whose purposes were revealed unto them through the open Book, enabled His people to build (far better than they knew) a type of civilization whose foundation was to rest upon the administration of righteousness.

Familiarity with the open Book and the reason for sailing westward is well illustrated in a statement from the Mayflower Compact of 1620 which began “In the name of God,” and proceeded, “Having undertaken for the glory of God, and advancement of the Christian faith, and honour of our King and country, a Voyage to plant the first Colony in the Northern part of Virginia, do by these presents solemnly and mutually in the presence of God and one of another, covenant and combine our selves together into a civil body politic. . . .” It was the knowledge of the teachings of the open Book and the desire to follow these teachings which brought the Pilgrim fathers to our shores to build anew a civilization in conformity with the requirements of the law as set forth in this national document.

Let us turn back to the time before ever the Bible as we know it was written. In so doing we will discover that the outstanding men of our Race were pressing forward to a God-given destiny and as they lived, and worked, and labored, they wrote into the record of the Book their faith, while in each succeeding generation men of renown carried on the work of faith as the race continued on towards its destiny. Thus in an ever-increasing

crescendo the Race of the Book moved forward with the open Book of the Race which, when finally completed, was taken by this Race to the less fortunate, that they might also freely read and partake of its blessings.

Amounting almost to a paradox is the fact that the open Book from which we are now to receive counsel, instruction, advice and guidance today is largely the history of our race and an account of God’s dealing with our forefathers. But along with the recording of that history the future of the Race was also pre-written and we will do well to follow the Divine instruction!

It is impossible to give a true record of Anglo-Saxon activities without always taking into consideration the Book. Wherever this Race has gone, whether the fact of the presence of the Book is mentioned or not, the writings of this Book and the spirit of its message have always played a most prominent part in all our undertakings. The importance of the open Book in the hand of the pioneers of our Race is clearly and appropriately depicted in the figurehead (see cover illustration) of the man on the prow of the sailing ship in whose hand is held the open Book, and who — yet reading — is moving forward as the vessel sails the sea. This figurehead of the early Americans sailing to our shores should be a continuous reminder to our generation that this nation was founded upon the open Book.

But the Book has not always been opened. Evil forces have sought again and again to close it — knowing that so long as it remains open the irresistible forward march of a Race destined to conquer evil and establish righteousness and peace cannot be stayed!

In the early Christian century the disciples of our Lord brought the open Book to the Isles and to a people residing in those isles whose forefathers, because of their refusal to keep His laws, had been led captive into Assyria. From the land of the Assyrians this Race had moved north and west: migrated through southern and central Europe and, after centuries, finally reached the isles north and west of Palestine. It was to them that Jesus sent His disciples when He told them to go “to the lost sheep of the house of Israel.” To Israel in the Isles they went, and to them they brought the open Book.

Thus, after centuries, the open Book was placed at the disposal of His people. As a result Christianity took root downward and grew upward in the  
*(Continued on the next page)*

isles of the sea. A few centuries passed during which Christianity flourished in the Isles, then the Book was again closed. During the period known as the Dark Ages the light of spirituality was all but extinguished, for there was no open Book to which the people might have access. The Bible had been written in a language that the people did not understand and chained to the altar of the Church. This period of darkness ended in a spiritual revolution. Society of the sixteenth and seventeenth centuries was agitated to its profoundest depths as the Reformation began. The invention of the printing press had reduced the Bible from the bulky handwritten Book to a *little Book* and translated into the common language of the masses: placing it in the hands of the people, *opened*, that all might read its contents. John saw a Mighty One holding that Book open.

Men now had access to the Bible and the result insofar as evil forces were concerned was to arouse them to frenzy, for they knew that the open Book spelled disaster to all their plans. The Spanish Armada was equipped and launched with the avowed purpose of forever closing that Book. But it was to remain open and no physical power on earth could stop the Reformation.

With the opening of the Book there began a period of activity for the Anglo-Saxon-Israel people, first to acquire a knowledge of what was written therein and afterwards to spread that knowledge throughout the world. Such was the task assigned to this people of whom the Lord said through Isaiah the prophet, "I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." (Isa. 49: 6.) In fulfillment of that mission the Anglo-Saxon peoples have taken the Bible and translated it into over a thousand different languages and in their missionary activities given it to the nations. Missionary Societies in Great Britain and in the United States of America have, for over a century, been actively carrying out the mission laid upon His people.

Whenever the Anglo-Saxon peoples allow the Book to be closed through neglect or a refusal to heed its warnings or listen to its message the ensuing spiritual decadency brings retribution in sorrow, trouble and national calamities. The forces of evil were unable to close the open Book at the time of the Spanish Armada, but now they have succeeded in bringing about the closing of the Book in the evil doctrine of modernism. The teachings of this sugar-

coated atheism have literally closed the Book to the understanding of multitudes.

Our people today face a crisis of such magnitude as has never before been experienced by our nation. It was a day of evil for our land when modernism entered our seminaries and graduated into the pulpits of our churches. With the advent of modernism the Book began to close and people turned away from its truths until today millions never look into its pages nor read its message. A state of spiritual decadency is afflicting our land with unbelief—from the men who stand in our pulpits to those who sit in the pews and the multitudes that crowd the streets of our cities.

Let us open the Book before it is too late, that there may be a revival of interest, bringing such a spiritual awakening that it will enable God to save us. Let those who are in authority seek for Divine guidance as they pilot the Ship of State through troubled waters. They must yet open the Book and follow the instructions of God contained in this Book of books; there is no other solution for the crisis ahead, nor can we expect victory over our enemies until there is compliance with these requirements.

Of Israel the Lord said, "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee unto the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him. But if thou wilt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine Angel shall go before thee." (Exodus 23: 20-23.)

Today that Mighty Angel has "in his hand a little book opened." Let us obey His voice and follow the instruction of the opened Book that our enemies may become God's enemies and our adversaries His adversaries. If we continue to provoke Him by refusing to believe, to read, to study and to be guided by the instruction of the open Book there will be no one but ourselves to blame for the troubles and national calamities that will come upon us.

May the figurehead, the man with the open Book—so markedly portraying the reason for America's greatness—be a symbol of a soon awakening throughout our land to the need of opening our Bibles that God's will may be done and our country saved from all her enemies.

*With this issue this figurehead goes to the masthead of DESTINY, on the opposite page, to appear there from month to month. It is a depiction of the place of the Book in the history and destiny of our national life: The Instructions of God for His people! Henceforth this figurehead, with all its meaning to true Americans, will be the hallmark of all Destiny Publications.*

— THE EDITORS

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## THE MARCH OF HISTORY

### NAMING THE WAR

OUR PRESIDENT has asked that a name be given the present world conflict and many and varied have been the suggestions, though as yet none have been of sufficient significance to be used and accepted by the public. The name must meet with a response from the people and this will not be so unless the name describes a conflict that is affecting individuals and nations, world-wide. The name should be a word that will convey the magnitude and scope of a conflict into which all nations will yet be drawn.

Before suggesting the only name by which this war is ultimately to be known, a name already given, let us review the account of an incident in the family life of Zacharias; for this incident is significant as relatives and friends tried to name a new baby. The record is found in the first chapter of Luke. The Angel Gabriel had appeared unto Zacharias the priest and informed him that Elizabeth his wife would bear a son and he was to call his name John. Because of Zacharias' unbelief his speech was taken from him and he remained dumb until after the birth of the child. Elizabeth gave birth to a boy and the relatives and neighbors named him after his father, Zacharias. But Elizabeth said, "Not so; but he shall be called John." This was not acceptable to them, as there was no one of that name in the family, so they appealed to Zacharias who being dumb wrote, "His name is John." Immediately Zacharias' mouth was opened and his tongue was loosed and he spake and praised God.

Unbelief has prevented the name already given for this war from being mentioned and so we label it after the last war: *World War II*. Until Christendom willingly writes the name God has already given for the present World Conflict, as Zacharias wrote the God-given name of his son, they also will be speechless and dumb regarding the conflict, its meaning and the final outcome. As the friends and relatives of Elizabeth named her son after his father so our leaders and commentators are naming the present world struggle after the first world conflict but with which it differs in every way.

World War I should have been as the blast of a trumpet unto our nation: that a change of times had come and that the stage was being set for the coming battle of the Great Day of the Lord. The taking of Jerusalem by General

Allenby on December 11, 1917, should have given impetus to a spiritual awakening in Christendom and enabled Christian leaders to know and proclaim the significance of the times and seasons and warn of coming events, even the present conflict. Had they known and accepted that warning they would have known the name by which this conflict is ultimately to be recognized.

Hitler stated that this war will settle world rulership for a thousand years. He spoke better than he knew. It is to settle that rulership for a thousand years to come, but not in the way he hopes. The Anglo-Saxon World has tried to make it a war for the defense of Democracy, of our way of life, of our civilization, of the system under which we have carried on for so many years, but such are not to be defended. It is not just a war of defense which realization is now beginning to dawn upon our people.

Dictators have established by their acts that they are fighting for world dominion and rule, though God has definitely declared to whom such rulership is to go. It is a war against God. The prophets have warned the people of the Book of the day when that conflict would come. It has now come. The place of decision has also been given and the nations are already turning in that direction. Evil, evil men and forces are being marshalled under satanic ingenuity with the avowed purpose of imposing a rule of force that if successful would enslave all peoples for generations to come. Passiveness will not do in this conflict, there must be active and aggressive opposition to the evil designs of the enemies of our God and nation. In national unbelief contact has been lost with the true source of instruction which outlines the program for defeating all our enemies. It is due to the failure to know and understand the chronology of the Book that prevents the reading of our God-given time table. Men's eyes have been closed to the needed information marking the mile-posts along the way, the recognition of which would demonstrate beyond question that we have entered upon the closing struggle of the ages when, at Armageddon, to which place the nations are yet to gather, the final battle of the war will be fought. Here, for all time, world leadership will be definitely decided. The name by which this conflict is to be known is the name of the place of the final battle for world dominion — *Armageddon*.

As Zacharias was dumb and unable to speak until he acknowledged the name God had given to his son; so today,



while men grope for a name for this present world conflict, the Church is dumb, unable to speak and give the name because of her unbelief. *And the name is Armageddon.*

When the Church awakens to this fact, and in faith names the name God has already given for the present world conflict, the mouth of Christendom will be opened and her tongue loosed and God will be praised as she prophesies in the power of the Spirit saying as Zacharias said, "Blessed be the Lord God of Israel; for he hath visited and redeemed his people. . . . That we should be saved from our enemies, and from the hand of all that hate us; To perform the mercy promised to our fathers, and to remember his holy covenant; The oath which he sware to our father Abraham, That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, In holiness and righteousness before him, all the days of our life." (Luke 2: 68-75.)

## PLANNED ECONOMY

MUCH is being said regarding a planned economy. Previous to World War II, certain phases of such a planned way of life were being put into operation: such as controlling planting, paying farmers not to raise crops and undertaking to control many otherwise private enterprises. Since the War began more or less of a free hand has been given to those who have desired to institute a fully planned economy. They have taken full advantage of this opportunity and have gone forward with their experiments. Their planning affects production, consumption and prices with a regimentation of peoples on a scale never before contemplated.

It is an interesting experiment and as such we will watch the results of man undertaking to institute a planned prosperity, for already we have the statement of the prophets declaring the outcome. There is a sad awakening ahead, for men are incapable of foreseeing or making provision for every need, nor can they anticipate the difficulties to be encountered through the disruption of an economic order on which modern civilization has been built.

Some 2,520 years ago a King, who had come into world rule, instituted a system of planned finance when on the plains of Dura he set up the Image of Gold and demanded that it become the standard of commercial operation. Here was the origin of the gold standard, a system labeled by the prophets as Babylonian and to which Jesus referred as Mammon. For centuries, nations have fought and men have died in striving to acquire gold or its equivalent. One need but read history to recognize that the greed of men for gold is responsible for untold suffering, destruction and want.

Mr. David Davidson in his booklet "The Age of Gold and the Golden Age" said of this system, "It is under the system of the Wanton World City, and owing to the loose code of the system, as is said in Rev. 18: 13, that the bodies and souls (or lives) of men (and women) are merchandise. Men rob, murder and cheat to supply the "wanton" system with wealth and luxury; homes exist to maintain the factory, rather than the factory to maintain the homes; and industry itself exists primarily to supply the "wanton" system with gambling counters in the world's markets in the form of food, clothing and other necessities, as well as in the form of luxuries. That the "wanton" may be arrayed in splendor, millions of lives are born in squalor, and to an inheritance of evil; crime is nurtured to aid her, and is punished to protect her; armaments are built to replenish her coffers; war is waged in defense of her "Honor"; and the terms of peace are

dictated, by her, to the rulers of the earth and declared in her favor. The mass of humanity comprises her slaves, and those kingdoms of the earth are her lovers and dupes that bow down with her in worshipping GOLD."

Such was the system inaugurated by Nebuchadnezzar when he raised gold to a place of eminence in the economic structure. But this King knew better than to institute a planned economy which would affect the question of supply and demand under a system, the life blood of which is profit. He did make gold the medium of trade in the economic structure which has had its result in poverty and suffering for mankind. Now at the close of 2,520 years of the rule of gold what Nebuchadnezzar knew better than to try to undertake at the beginning of this period is now, at its close, being inaugurated under the terms of a *Planned Economy*.

Gold has been frozen and is not allowed to circulate as a medium of exchange, but nevertheless it is the foundation of our present price system. A highly developed economic system is now being subjected to governmental regulation and control, the ultimate effect of which will be to bring in the greatest economic and financial crash ever experienced since gold was set up as an economic standard of value by the King of Babylon. In the coming financial collapse the entire Babylonian system of economics will completely disintegrate and Mammon will be no more.

Fluctuation of prices in accord with the law of supply and demand in a system founded upon profit is the safety valve that prevents accumulative pressure from destroying the system itself. Our would-be economic experts, in their planning, are sitting on the safety valve and congratulating themselves on their ability to keep it from operating. They do not know or have forgotten the simple law that the longer you allow pressure to build up through shutting off the safety valve, the greater will be the disaster when the final explosion comes.

Such a terrific economic crash is clearly depicted in the Eighteenth chapter of Revelation. The Apostle outlines progressive but rapid judgment upon the entire economic structure of Babylon. Our planning economists have already set in motion events that will completely wreck the system and no power on earth can stay that process now. It is impossible to rectify the result of the damage done after the water starts to pour through a breach made in the dam.

Yes, it is an interesting experiment which we are watching, an experiment that will shortly demonstrate the stupidity of man in really trying to plan or put into operation any system which fails to conform with God's Laws of economics and administration. Man can destroy, but God only can build, and God is now allowing man to accelerate the process of wrecking that in the destruction to follow, the way may be prepared for the building of a new and better order. That building is to be in conformity with His economic laws of righteousness at which time there will be ushered in an economic system in which poverty will be eliminated and men will really live and eat and enjoy the work of their hands.

## NEGLECTED OPPORTUNITIES

A MAN who would undermine the foundation of his own home, pollute his drinking water and destroy his food, especially so if the means of replacement were not at hand, would be condemned or considered a subject for an institution for the feeble minded.

Yet as a nation we have been doing this very thing. We

now are without rubber, the lack of which is affecting our way of life and the very business that has made our land prosperous. There has been at hand, within the confines of our own land, the means of supplying our every need, free from dependency upon foreign sources of supply, but we have made no provision to become self-supporting in anticipation of the day when these outside sources of supply would be denied to us in this time of trouble.

Rich beyond the power of imagination our nation can produce from the land in abundance the material needs for supplying all our physical requirements: Rubber, fibers, vegetable oils, sugar and a hundred and one other materials so needed now. But instead of being in a position to meet the demand for all these things we have neglected to develop a productive power that would have made our nation completely independent of foreign sources of supply.

Think what it would have meant in this time of national emergency had our nation, instead of undertaking to inaugurate a planned economy and curtail production, encouraged production, using the surplus to make among many things vegetable oils, sugar, alcohol, starches, fibers and rubber. What a story of foresight and progress might now be told rather than the present one of curtailment, financial losses and an inevitable economic disaster.

As with Israel of old, so with us today, we have elected to learn our lesson the hard way. We must, through suffering and want, be schooled in the conservation of our resources that we may learn to convert our surplus into useful production.

#### EARS THAT DO NOT HEAR

IT is difficult in times of stress and tension to look at conditions and face issues without prejudice, weighing the facts and analyzing the trends as the events warrant, rather than coloring the evidence through prejudice. The tendency is to make things appear as we would like to have them instead of allowing the evidence to show us the actualities.

Under conditions of peace it is difficult at best to be an unbiased witness of events, but under the conditions of war it is almost impossible. Even in the handling of news and other information the state of tension makes accurate reporting almost impossible. When into this picture we inject the prophetic message the ensuing complications are especially troublesome. Such is inevitably so if the prophetic picture is contrary to the desire of the majority of our people or if it is detrimental to, or at variance with, a policy being pursued by the government.

Unfortunately for the best interest of a nation at war the subjects which ought to be freely discussed are often suppressed. This is especially so in the conduct of the present world conflict, in thought at least, when one undertakes to discuss the status of an ally. While we would be the last to wish for difficulties to arise between allies in this war against aggression, and which would throw an additional burden upon us in the successful prosecution of the war, yet we must not ignore God's warning regarding alliances with nations condemned by Him. To do so is foolhardy and in its fullest sense unpatriotic.

We are warned by God through the prophet Ezekiel regarding a nation designated by him as Gog and Magog. Commonsense would dictate that we identify this people which this prophet states will play treacherously with us. It certainly would be recognized as imperative that we identify an individual contemplating treasonable acts.

Should it not, therefore, be more important to heed the warning of a prophet of the Lord? Once that identification is made, and the warning accepted and believed, then we would at least be on our guard. As to how the coming break is to be brought about, events will have to supply the answer. It can be through a separate peace, new alliances or even as the result of a victory on the part of the ally.

Isaiah has made the following statement regarding Israel, "Seeing many things, but thou observest not; opening the ears, but he heareth not." (Isa. 42: 20.) How truly this applies to our nation which having entered into an alliance with an ungodly nation, having ears yet hears not the message of condemnation. It will take the humiliating events of the near future to compel us to say, "Would to God we had listened to the admonition, 'Thou shalt make no covenant with them, or with their gods' for then we would have escaped much trouble and suffering."

#### THE HOLY ARMY

IN MANY instances a number of different words in the original text of the Bible have been translated into a single word in the English language. Because this is so the tendency is to make the meaning of the translated word apply in every case, whereas the different words in the original text convey different shades of meaning which are not expressed by the translation. The context often shows the futility of such handling, which obscures rather than clarifies the full meaning of Biblical translations. Take the word *Saint*: The accepted evangelical meaning is not the sense in which it is always used in Scripture. The popular conception is that it designates a very spiritual or pious man. This application is true in a few instances, but in the majority of cases it refers to a separated, set apart individual or people — such as is applied to Israel: set apart for service to God in the administration of His Kingdom affairs.

*Holy* is another word which has been misused. It appears in the Bible in many places and does not always have the same meaning, as is evidenced by the original and the context. In the majority of cases it means "set apart" or "separated," as is the case with the word *Saint*. It can apply to things, individuals and nations, and when applied to God takes on even further meaning such as *kind* and *gracious* and indicates a singleness of purpose in His works and activities.

Turning to a passage in Daniel, we read from the Ferrar Fenton translation a description of a conversation to which Daniel listened, "I heard a Saint speak, and ask another Saint, 'Can you say for how long the Vision is, and the desolation of the Wicked is granted, during which the Holy Army will be trodden down?' And he replied to him, 'For two thousand and three hundred evenings — mornings, after which the Sanctuary will be Sanctified.'" (Dan. 8: 13-14, F. F. Trans.)

What is this Holy Army? It is none other than the armed forces of the Holy (or "set-apart") people. This people is Israel, represented today in the Anglo-Saxon-Celtic nations — armed and fighting for their very existence! Desolation of the wicked is still in evidence as Hitler, Japan and others (as well as their associates who will yet join with them) increase that desolation which is compelling the Israel armies to occupy the position as defined by Daniel's phrase: "Trodden down." Thus does Daniel signify that the wicked desolators are not being overcome.

Now the Sanctuary is God's dwelling place which is in the midst of His people and is used to designate the entire Israel commonwealth of nations as set apart from other na-



tions, for they are His Kingdom people among whom He is to dwell. At the end of the desolation period His people are to become fully sanctified. This separation must come before the armies of the Anglo-Saxon peoples (The Holy Army) can be victorious.

The time element in this prophecy is important and whether it be reckoned on the year-day or day-day scale emphasizes the importance of *our generation as the generation* which will witness the passing of the present order and the ushering in of the age to come. Thus we are the generation which must awaken to spiritual values in order to stop the continuation of desolation and whose attitude towards God is of prime importance in bringing to a close the period during which the "Holy Army will be trodden down."

## THE FUNCTION OF THE CHURCH

**H**OW MANY Christians truly know the mission and message of the Church as exemplified in the teachings and activities of the early apostles? While they taught the need of the acceptance of Jesus Christ as a personal Saviour, such was but the beginning of the apostolic witnessing. This is clearly borne out in Hebrews where the author says to certain converts, "For when for a time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilled in the word of righteousness: for he is a babe." (Heb. 5: 12-13.)

Here is a perfect description of an overwhelming majority of Christians, they are just babes, who are unable to take the strong meat which the writer of Hebrews declares belongs to them that are of full age, "Even those who by reason of use have their senses exercised to discern both good and evil."

Milk-fed babies are advised that they must be weaned from the bottle in order to become strong in the truth, "Dismissing the reason for the first object of the Messiah, let us bear forward to its conclusion — not laying a foundation of turning from dead rituals; and of trust upon God; of teaching of baptisms, etc." (F. F. Trans.) Having done all this, which milk diet is essential to the new convert who — having become acquainted with the fact of the Messiahship of Jesus Christ and all that it means — should now go forward and take the strong meat of the Word that will bring understanding of God's plans and purposes regarding His people and the establishment of His Kingdom rule.

"Paul dwelt two whole years in his own hired house, and received all that came in unto him. Preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ." But the Kingdom cannot be preached without a full and complete knowledge of that Kingdom so clearly set forth throughout the Old Testament. The average minister today has only a small acquaintance with the Old Testament and knows practically nothing about the Kingdom, its organization and laws. Paul knew and preached the things concerning the Kingdom

along with teaching the things concerning Jesus Christ.

The things pertaining to Jesus Christ not only dealt with His Saviourhood but with His second coming or Triumphant Return. It also dealt with the resurrection of the dead and the taking over of the Throne of His father David at which time He is to assume world rule and leadership. These things were taught and discussed in the early Church, but today few ever hear sermons preached on these vital truths concerning Jesus Christ and His coming glorification.

Every religion, apart from Christianity, takes their devotees to the grave; but Christianity, through Jesus Christ, looks to the resurrection in which is our hope. All religions apart from faith in Jesus Christ are unable to fire its followers with any real expectancy of the establishment of universal peace and blessing. But Jesus promised He would return again and establish peace. After His resurrection there came the ascension at which time two angels testified that in like manner as He went so also will He come again. Seldom is this fact stressed in the Church today and yet the certainty of that return is established by the testimony of two witnesses and was the continued theme of the early church.

A perusal of the New Testament definitely establishes the fact that the message of the Church was to be forgiveness of sins and salvation for the individual who will, by faith, come to Jesus Christ as the Saviour. That message stressed hope beyond the grave through the resurrection when at His Second Coming the dead in Christ shall arise. It declared the perfection of Kingdom rule which would be established upon earth as the result of His Triumphant Return. Following that return He is to take over the Throne of His father David and reign over the House of Jacob forever. The Church accepted and proclaimed the message of the prophets and as a messenger of the truth used prophecy for a light in a dark place that the day of His coming should not take the believers unaware, for it is given unto spirit-filled men to know and understand the times and the seasons. The Identification of the fulfillment of prophecy was also to follow, and in the light of that fulfillment the Church was commissioned to warn the nation of the need of complying with Kingdom administration. The disciples of Jesus

were commissioned to locate the Kingdom people and carry the gospel of the Kingdom as well as the gospel of salvation unto these lost sheep of the House of Israel. The leaders of the Church were to teach the Word. In connection with this let us always remember that the early Church had no New Testament and that her searching of the Scripture was an earnest study of the Old Testament: so woefully neglected today by Church leaders and by Christians everywhere.

The main theme and glorious hope and expectancy of the Church fathers was the return of the Lord for His Church and the establishment of His Kingdom rule. These are subjects which Christendom today in most part completely ignores. Seldom is there a sermon preached today regarding His soon coming, the Triumphant Return, and the resurrection of the dead, events that fired the early Church with a zeal and an enthusiasm that enabled its members to endure tribulation and trouble.

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# Importance of Chronology

By HOWARD B. RAND

WITHOUT a knowledge of chronology it is impossible to really know history. The understanding of the science of time is a fundamental requisite to our appreciation of the record of human activities, and what is true regarding profane history is even more true when it comes to a study of the Sacred Scriptures. The confusion and uncertainty that greets the average seeker after truth is in a large measure due solely to the lack of an understanding of chronology, the measuring rod which harmonizes the past with the present and projects the events of today into the future — enabling us to follow the rhythm of all past time and know through world trends future happenings.

One need not be a scholar before he can use a standard scale of time, but only the Master Mind is capable of producing a system of chronology upon which all events, past, present and future can be harmonized.

The better the tool, the better the work, and as we cannot gather figs of thistles, so neither can the annalist arrange the log-book of Time with an instrument made out of fragmentary assumptions, picked up in the junk shop of approximations. The god that would risk the verification of his "times and seasons" upon such a foundation, is no god, and those who use such a hap-hazard method of reckoning will find that their light merges into one endless night of darkness and misinformation.

Prophecy cannot be forced to fit a false system of chronology. Because this has been attempted in the past, with disastrous results, the doctors of divinity hold up their hands in horror at even the mention of dates, not knowing that the chronicles of our race are postulated upon an accurate system of reckoning that can stand before the bar of judgment and pass the most rigid tests of scientific certainty. Such an examination and the application of scientific chronology will prove to all the accuracy of revelation and demonstrate the fulfillment of prophecy.

Prophecy is history prewritten and history is prophecy fulfilled; and the two together must harmonize upon a perfect system of chronology which

will square with all the records of time.

To really know and understand the Bible one must first catch at least a glimpse of the warp and woof of its historic-chronologic harmony of the story and events prerecorded in Scripture and finally fulfilled in history.

There was a beginning of the human race and there came a day when disaster invaded the peace and quiet of the Garden. From the date of that disaster began a period of probation, the chronological boundaries of which have been clearly defined. Within the limits of these bounds the human race is allowed to exercise its free will. Beginning and terminating within the confines of this bounded chronological period are lesser cycles of human activities, each of which is related one to the other. Definite points of beginnings and endings relative to these cycles are clearly marked along the course of human history, and they are points from which to measure — enabling the wise to understand and know the end from the beginning. As the period of probation draws to a close the significances of events are enhanced by becoming the foci of many prophetic terminal measure periods: thus providing the watchers with advanced warning that the age of probation is closing and the manner and way in which it will close.

Blindness on the part of men and on the part of our spiritual leaders to the significance of prophecy has closed their eyes and their minds to the beauty and harmony as provided by the chronological time-beats of prophetic cycles, which synchronize the events of the past with the present and the future. Because of such blindness a religious weekly, in a campaign to secure additional readers, began their advertisement with the statement, "Read the Bible and get the news in advance," and then proceeded to destroy the effectiveness of that statement by saying no one dare say when the war will end from a study of prophecy and admitting their own inability to identify the present dictators or to state that the final line-up and warfare was close at hand, or years ahead. In justification for this failure to follow the advice given to others ("*Read the Bible and get the news in advance*") the statement of Jesus is

cited, "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." (Matt. 24: 36.)

Quoting this statement of Jesus is the stock-in-trade of those who have failed to supply the answer and yet these spiritual leaders undertake to sell themselves to the public as instructors and teachers of prophecy. It is pathetic for if they only knew and believed the Scriptures and its message for our day and generation they would not belittle nor ignore prophetic time periods and Scriptural chronology. The understanding of the science of time as applicable to prophecy would have enabled them to have advertised with authority instead of publicly declaring their ignorance.

We cannot too strongly stress the importance of possessing at least a working knowledge of chronology as it applies to the time factors of Scripture. It isn't an easy subject to master but that mastery is absolutely necessary for those who would instruct others as to the times and seasons and the meaning of current happenings. A man who refuses to consider or master this subject should at least refrain from posing as a teacher, for it is foolhardy to survey or set boundaries without the possession of the necessary tapes, levels and a transit instrument. What otherwise is but myth and legend can only become a reality when squared with history through the application of an accurate chronological measuring rod.

Can men successfully contend that one statement in a single passage of Scripture should be used to set aside or discount the multiplied evidence in many other passages that certain men are to have knowledge of future developments through a study of prophecy and its time measures? Let us turn to the Book of Daniel where we are told that Daniel himself by a study of books understood the chronological time period involving the end of the captivity period. The account says, "I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolation of Jerusalem." (Dan. 9: 2.) We can visualize Daniel setting down dates and undertaking to figure

the terminal period of the prophecy and then finally arriving at the solution. He then began to pray earnestly for his people. The answer that finally came to his prayer is recorded in Ezra 1:1 where we read, "Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he make a proclamation throughout all his kingdom, and put it also in writing saying, Thus saith Cyrus king of Persia, the Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God), which is in Jerusalem."

Daniel's chronological discovery and ensuing prayer is definitely stated as being responsible for events leading to the issuing of this proclamation. Daniel says, "Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding." Then Daniel, who so desired to know the times and seasons, was given information of a purely chronological nature as to the coming of the Messiah and the final consummation of the age. Later on, as he mourned for the sins of his people, Daniel beheld a vision followed by the statement of the Celestial being, "Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard. . . . But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia." (Dan. 10:13.)

Interesting? yes! Over a period of three years Daniel was studying chronology and his study and prayer was rewarded by receiving information regarding the beginning and ending of time periods as to the captivity, the coming of the Messiah and the end of the consummation of the age. Not only was this so, but his chronological discovery and subsequent prayer was used of God to bring about the fulfillment of the prophecy itself as the angel struggled with the King of Persia to

get him to issue the proclamation recorded by Ezra.

What about the statement of Jesus as to the day and hour? This statement is the climax to certain information He had just given. He had said, "Now learn a parable from the fig tree," and referred to a generation who — seeing this sign — would not pass away until all He had declared regarding events leading to His second coming would be fulfilled. Then came the statement, "But concerning that particular day, or even the hour, no-one-may-reveal, — neither the angels, those in the heavens, nor the Son — except the Father." (Literal rendering from the original Greek.)

It was impossible for men of Our Lord's time to know. It could not be fully revealed until the arrival of that generation of which He was speaking, the generation that would witness the signs which He had declared would become manifest unto them. Furthermore, when Jesus made this statement the Sealed Book of Revelation 5:1 had not yet been opened and until the seals were broken the day and hour would remain known to the Father only.

It is erroneous to declare today that that day cannot be known. For Christians to take such an attitude is but showing their ignorance of the work of the Lamb of God who prevailed and took the Book from the hand of the Father and broke the seals and read the record. The Father thus revealed to His Son things that were to come and, through John, Jesus has given that information to His followers.

Daniel was told that the vision was sealed until the time of the end, at which time he was informed that the teachers would understand. It is well to read in this connection the instruction given to Daniel. "So you Daniel, conceal the events, and seal the record until the fixed period, when many will travel and knowledge will be increased." (Dan. 12:4 F. F. Trans.) Again, "Go away Daniel, because this is hidden and sealed until the fixed time. Many will purify, and cleanse, and refine themselves. But the rebellious will be wicked, and none of the wicked will understand; but the teachers will understand." (Dan. 12:10.) This is followed by instruction to the teachers regarding time-periods: revealing the chronological sequence of events unto the end of the age.

Clearly, then, until the set-time, period or season arrives, and the generation to whom events were to be for a sign, it would be impossible to know the

day and hour. But when that time has fully come certain ones, designated as teachers by Daniel, were not to be ignorant of the day and hour.

It is imperative that we locate the generation to which Jesus referred. Once this has been done we will possess the key which will unlock the secrets that Daniel so longed to know. This generation according to Jesus would see the Fig Tree beginning to bud. It is also the generation to which Joel addressed his message, the generation that would be living to experience the events leading to the great and terrible day of the Lord. Joel's description of events parallel the events given by Jesus as signs warning of His soon coming. Further evidence is supplied regarding the chronological factor of the beginning of that generation in Jesus' remarks concerning Jerusalem. He said, "And Jerusalem shall be trodden down until the times of the Gentiles be fulfilled." (Luke 21:24.) When, therefore, Jerusalem would be delivered the "Times of the Gentiles" will have closed.

Daniel gives the chronological period of the Gentiles as "seven times," for this length of time assigned to the years of Nebuchadnezzar's madness was a "type" of the period of Gentile dominion and misrule as covered by the four world empires previously revealed in a dream — outlining coming world empires. (Dan. 2.) Here in this "seven times" is a chronological measuring rod of real importance. With it one can check the accuracy of prophecy and verify the fact of the end of the times of the Gentiles.

Jerusalem began to be liberated as one of the results of World War I. When General Allenby captured the city in December of 1917 that liberation had become an accomplished fact. This date (1917 A.D.) is 1335 (see Dan. 12:12) lunar years from the beginning of the Hegira and 2 times 1260 years or seven times (7 x 360) after Nebuchadnezzar besieged Jerusalem. (For more detail information on these important chronological eras see "Study in Revelation" \* pages 95, 124-5.)

Following the taking of Jerusalem began the generation who were to live in the set-time or fixed-period when the teachers were to understand chronology and know the meaning of events as Daniel promised. This is further attested to by the fact that the Fig Tree, which is emblematical of Jewry, was to

(Concluded on page 15)

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# Whose Way of Life?

By W. C. NABORS

April 28, 1942

AS SURELY as there is a God in Heaven, we are witnessing the end of what we have chosen to call "our way of life." What we know as "our way of life" is as definitely consigned to destruction as is that of the aggressive nations we fight.

We shall yet realize the truth and magnitude of the record of Daniel 9: 14 (Fenton Translation):

"For the Ever-Living God is absolutely right in all the acts that He does — but we do not listen to His Voice."

*God's way of life for us is our future!* The aggressor's way is to be destroyed and, in the destroying thereof, our way as we have known it in the past will also go overboard to make way for the new and better way as outlined according to the plan of the Bible, call it what you may.

The wisest king that ever lived (I Kings 3: 12) told us in Ecclesiastes 7: 8, "Better is the end of a thing than the beginning thereof and the patient in spirit is better than the proud in spirit."

Let us realize this is an expression of the wisdom of God and is directly applicable to the world contest now raging between the aggressors here referred to as the "proud in spirit" and God's elect called the "patient in spirit" — demanding a decision with a ring of finality. Let us realize also that the history being recorded before our eyes is but the judgment of God upon the nations of the world, and the fulfillment of His covenant (contract) to establish on earth His Kingdom of Peace — as we have so aimlessly repeated: "Thy kingdom come, Thy will be done on earth."

With equal certainty, God has revealed (to His believing and watching disciples) time measures proving His Divine Guidance. It can be shown by events of the past and it can be proved by events of the future which can be stated in advance. One might say of the proof shown in connection with past events that they are merely an interesting coincidence. If, from Bible proof and Bible proof alone, however, the course of world events for the future can be shown and cited in advance, what will be the answer of the skeptic? The Bible accepts the challenge of the skeptic and presents such proof, stating in

advance the answer. The believing disciple who preserves the record and obeys the command to "watch" will understand while the doubting unbeliever will read and pass on in haste and forgetfulness into his world of confusion and chaos: ever trying to find the answer in the realm of man's wisdom outside of the word of God.

These words are therefore directed to those who believe God and are willing to spend their energies to "watch" and thus receive the promise of that richest of all rewards — the promise that *they* shall understand.

In "On the way to Armageddon" (DESTINY for May, 1942) the principle of lunar-mean-solar revelation of events was outlined. There it was shown how the measure of complete desolation ( $7 \times 1290$ ) of Britain was unfolded to the watching disciples as Britain was brought into this final war which is to end in its climax at the place called Armageddon. There it was shown how the same measure brought the U.S.A. into this final war and into a union of defense with Britain. The lunar date of fulfillment was marked by the "Charter of the Atlantic" and the mean date by the "Charter of the Pacific." The broad sunlight date, May 6-7, 1942, will occur before this manuscript appears in print. May this writer suggest in advance its name — "The Charter of the World."

Note the principle of prophecy. Beginning with *Britain's entrance* into World War I *Britain's position* and date of participation in World War II was revealed. It exactly conformed to the story of the Bible concerning Britain, for we know her to be the Ephraim of Israel. Beginning with the entrance of the U.S.A. in World War I, *her position* and participation in World War II was revealed. It exactly conformed to the story of the Bible concerning the U.S.A., because we know her to be the Manasseh of Israel.

The same measure of complete desolation ( $7 \times 1290$ ) applied to the Holy City of Jerusalem will, no doubt, reveal to us the next phase on the road to Armageddon; the invasion of the Holy Land. If so, then here is my understanding of the pattern. Of this period the story of the Bible tells us that the

enemy shall overflow the glorious Holy Land before God's judgment strikes.

The time pattern according to the rule of prophetic interpretation would date from that greatest prophetic event of our generation: the return of Jerusalem to the rule of Israel (Britain) which occurred December 11, 1917. To determine the initial dates *when desolation* of this glorious Holy Land *begins*, apply the measure of complete desolation as is proven by other applications given above. From December 11, 1917, the lunar measure of  $7 \times 1290$  gives the date of April 22, 1942, and we find the Japanese have moved from Pearl Harbor to India. The Indian crisis developed in three stages (lunar-mean-solar) of 666 days from the formation of the Churchill government in Britain on May 13, 1940. The lunar measure — March 1, 1942 — brought the invasion of Java; the mean measure — March 10, 1942 — brought Java's fall, the British offer of full dominion status after the war to India and Mr. Cripps left for India on his government mission. The solar measure of March 19, 1942, brought the news that India rejected the British offer. Here we have the stage set for Japanese coöperation with German plans for their impending campaign.

One other matter awaited solution. This was the complete conversion of the Vichy government of France to German coöperation. This followed the same Bible pattern as revealed by the number assigned to the master mind of the beast — 666. The conversion followed exactly the pattern suggested in the last article terminating in the solar date of April 21, 1942, with the open declaration by Laval and Darlan for complete coöperation with Germany of the new government of Vichy France. Not, however, until the U.S.A. had recognized Free French in equatorial Africa following the lunar terminal date. Thus the stage for defense of Palestine from the South takes form.

By the lunar date for the beginning of complete desolation of the Holy Land — April 22, 1942 — we find the stage of aggression fully set in moonlight view. The mean date for the "dawn" of the campaign is September 1, 1942, while the solar date is January 10, 1943.



Thus the war news of 1942 should prove the interpretation, but those who do not watch and *follow through* will never be the wiser, until too late!

There's another date of *major* importance to the student of prophecy. Daniel was told that the measure of time granted for the desolation by the *wicked* army during which the *Holy Army* should be trodden down was 2,300 days. If, therefore, the Armageddon climax is March 4, 1945, as shown in "On the Way to Armageddon" by the terminal measure indicating Ephraim's (65) gathering of the elect (153), then this date, March 4, 1945, is also the *terminal* date of a 2,300 day period of the final conflict. This measure (2,300) should also prove itself when applied in solar, mean, and lunar time. Here we reverse the order because the solar, being the longer, is the first date when measuring to a future date. Now 2,300 solar is 2,337 days — which before March 4, 1945, was October 10, 1938. The interpretation must stand or fall on the events which took place on that date. We should recall that the world crisis over Germany's demands for the Sudeten land of Czechoslovakia had ended in the *last concession of appeasement* at Munich and the signing of the four-power pact agreeing that German forces would begin gradual occupation of the Sudeten area on October 1, 1938. On October 10, occupation was completed both by the German army and the German air forces, marking the date of the beginning of the wicked army — exactly 2,300 days solar (2,337) before March 4, 1945.

If this is the proper application, however, we are not left to a *single* proof. The mean measure of 2,300 days before March 4, 1945, was November 16, 1938. On this date the British government recognized the Italian conquest of Ethiopia. Here we have historic fulfillment confirming not only the exact dates but identifying the two nations later to form what we have called the Axis of Aggression.

What will be done about it? By the lunar date of this final 2,300 days of world holocaust to end at Armageddon, alarm had spread to the whole of the western hemisphere. The date was December 23, 1938. The Pan-American conference was in session at Lima and that day gave expression to the world in the form of a resolution that "all persecutions from racial or religious motives which place a number of human beings in the impossibility of obtaining a decent livelihood are contrary to all its politics and juridical rules."

Another news item appeared:

"The Italian Government, through Ambassador André François-Poncet, informed Paris officially that it did not consider the agreement made in January, 1935, between former Premier Pierre Laval and Premier Mussolini for the settlement of Franco-Italian differences as valid. France on Dec. 26 officially accepted the denunciation."

*Thus was the Armageddon stew put on the fire, since which day it could ever be truly said to date, "something's cooking."*

If, however, this first date of October 10, 1938, is correct, it can be further verified by Bible proof. According to Isaiah 7: 8, Ephraim was advised that, because of their evil counsel, they were to be punished. As evidence of Divine rule, sixty-five years advance notice was given before execution of the corrective punishment. History records the accuracy of the fulfillment. We have long since discovered that these same measures apply in days during the present period of the judgment of the nations. We would, therefore, look for warning, sixty-five days prior to the first date of Israel's present punishment to confirm the evidence of Divine rule and eliminate all question of chance. When, therefore, we note that the first or lunar time measure of complete desolation (7 x 1290) from Britain's (Ephraim's) entrance into World War I expires December 14, 1938, *exactly sixty-five days after the initial (solar) warning date* of October 10, 1938, we recognize

the Bible pattern is beyond any human questioning.

All of these events are connected. The first (lunar) date of complete desolation of Palestine is April 22, 1942, measured by 7 x 1290 from Jerusalem's return to British rule December 11, 1917. It is not an accident that it is also 1,290 days from the setting up of the wicked army on October 10, 1938; for Daniel had given the initial date accordingly. Compare the Fenton translation of Daniel 8: 13 and 14 —

"Then I heard a Saint speak, and ask another Saint, 'Can you say for how long the vision is, and the desolation of the Wicked is granted, during which the *HOLY ARMY* will be trodden down?'"

"And he replied to him, 'For two Thousand and three hundred evening-mornings, after which the Sanctuary will be Sanctified.'"

Compare this with Daniel 12: 11,

"And from the period when . . . the *Desolating Brute* is set up, there will be one thousand, two hundred and ninety days."

This April 22, 1942, is *only the lunar* measure here. The solar measure expires May 10, 1942, and by this date the plan of desolation should appear as if in broad sunlight.

Thank God, however, all is not desolation. Beyond desolation is the promise of blessedness. As we continue our quotation from Daniel 12: 11 above, we see "Happy (blessed) will be the hopeful, who attain to the thousand,

10/10/38

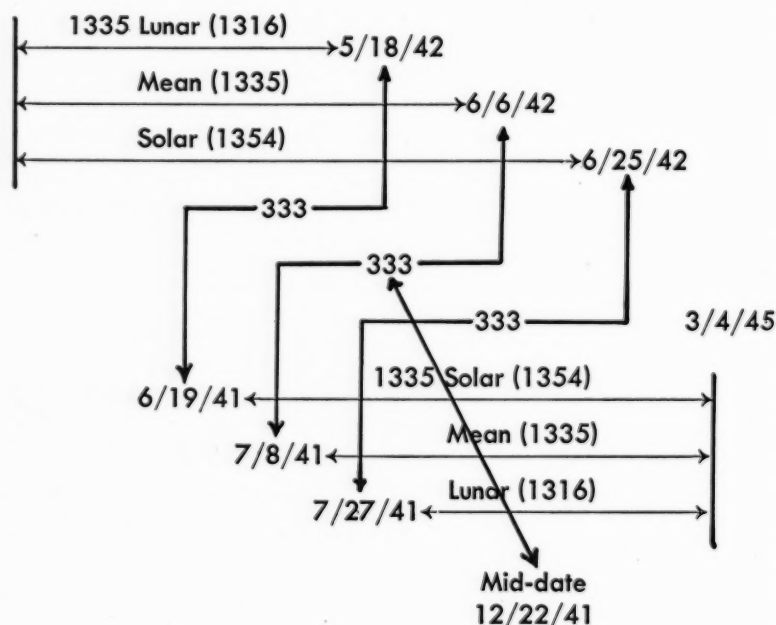


Chart No. 16, 4/17/42, W.C.N.

three hundred and thirty-five days."

From October 10, 1938, the lunar measure of 1,335 expires May 18, 1942; the mean, June 6, 1942, and the solar June 25, 1942. Soon, yes, by the time this reaches the reader, watching disciples of the Everliving God will see the rainbow of promise on the storm clouds.

Those who watch, however, already have a preview. A careful reading indicates this measure is to be noted *both ways*.

It is to be measured as the *first* 1,335 days in lunar, mean and solar time from October 10, 1938. It is also to be measured as the *last* 1,335 days in solar-mean-lunar time to March 4, 1945.

Note the chart No. 16 and see how the two dovetail with each terminal of the 1,335 measure exactly 333 days from its counter measure. Does this not suggest that it will reveal to the watcher the "blessed" answer of God's plan to have his people meet the power of the beast, herein expressed by half its number? Let us examine it a little more closely. The three dates — June 19, 1941, July 8, 1941, and July 27, 1941, have passed. They brought, respectively, the following:

6/19/41 (The sunlight view of America's participation.)

Germany and Italy notified the U. S. government to close by July 15, 1941, all the latter's consulates and recall the employees in those countries and lands occupied by the Axis troops.

7/8/41 (The dawn of America's coöperation with other nations of freedom.)

President Roosevelt informed Congress that the U. S. had occupied Iceland by agreement with the Danish government. He had acted, he explained, because of "(1) The threat against Greenland, and the northern portion of the North American continent, including the islands which lie off it; (2) The threat against all shipping in the North Atlantic; (3) The threat against the steady flow of munitions to Britain, which is a matter of broad policy clearly approved by the Congress."

The President added that he had guaranteed to the Iceland Premier, Hermann Jonasson, that the sovereignty of the Island would be respected and defended, and that the United States would withdraw on the close of the war in Europe. Congress also was informed that the President had put "substantial" armed forces on Trinidad near the Panama Canal and on British Guiana.

7/27/41 (The moonlight view of what is to follow. Look carefully how it dovetails with later progress of the war.)

Japan ordered freezing of all United States and British funds. The Tokyo Stock Exchange and the Yokohama Silk Exchange closed: United States defense agencies froze all stocks

of raw silk, limited its processing, sought suspension of trading in silk futures on commodity exchanges and announced a ceiling on silk prices. Britain denounced its commercial treaties with Japan and those of Japan with Burma and India.

President Roosevelt placed the Philippine army and navy under U. S. Military and Naval Command. Gen. Douglas A. MacArthur, former Chief of Staff, who had trained the Philippine forces for six years, was recalled to active service to take command of the American army in the islands and the entire Filipino militia.

London experienced its first heavy German air attack since May 10, when Rudolf Hess parachuted to earth in Scotland.

7/28/41

The Netherlands East Indies froze Japanese trade and assets. Japan reciprocated. Finland broke off relations with Britain.

Japan had begun occupation of air bases in Indo-China, by agreement with Vichy.

Now the mid-date between the mean measures shown on chart No. 16 is December 22, 1941. Do you recall that Mr. Churchill entered the White House in Washington at the stroke of 6 P.M. there, which was the beginning hour of December 22, 1941, in London? As each of these terminal dates in the series is nineteen days apart, so each of the mid-dates are nineteen days apart. The mid-date between lunar of the first and solar of the second is December 3, 1941. The mid-date between solar of the first and lunar of the second is January 10, 1942. We should recall the metonic cycle of nineteen years which covered the five stages of Israel's release from seven times punishment as shown in "History Reveals Prophecy's Seals" (DESTINY for July, 1941). Here we have this same *nineteen cycle* shown in days and dealing with the reunion of the leading English-speaking nations in defense of the world. Mr. Churchill's trip was made to Washington with permission from His Majesty, the King. Does history record any other visit between leading world governments of such importance? Certainly nothing like it before in the history of the British Empire! Was the duration of your trip 19 days each way from your arrival in Washington, Mr. Churchill?

All these events point to still greater

#### For The Record:

In "On The Way To Armageddon" by W. C. Nabors (DESTINY for May) on page 12, column 2, line 23: "May 25, 1939" should have read *April 25, 1939*; and on the same page and column, line 34: "May 25, 1939" should have read *September 3, 1939*. These were correct in the manuscript and, as printed, were so obviously errors that readers doubtless made their own corrections. However, DESTINY naturally regrets the mishandling in typography. — Ed.

ones to follow. The very chart seems to convey the idea that it is a focal point where 666 (here expressed in the form 333) meets the answer as planned by God to bless (1,335) the world in its hour of greatest need. Little doubt that the period marked by the dates May 18, 1942, to June 25, 1942, will reveal to the watching-believing disciple further insight into God's plan for handling the "power of the beast" in such a manner as to destroy "the accursed thing" from His Kingdom, cause His people to return from the "hog lot" way of life to the father's house by the acceptance and discharge of their responsibilities under God.

Inherently we call this "God's country" and, whether we know it or not, we do so on the authority of the Bible, for truly God has given it to us as our inheritance as a part of the tribe of Joseph. The Bible is our abstract of title. Time has arrived in the world's history when our title is challenged. We now must establish our claim or abandon the property. Thank God for a title that goes back to the World Supreme Court of last resort, the unconditional contract (covenant) of God. If we hold this land as God's country, then it necessarily follows that we are God's people. Then let's tell the world who we are and "return to our Father's house." Here is the *only* plan for winning this war. Its success is guaranteed by the Judge of the Supreme Court of the World who holds the power and authority to execute its judgments.

Thank God for the American spirit inherited from our forefathers that combines intestinal fortitude with an undying faith in the God of Righteousness, the gift to free men, which will assert itself in true American manhood so long as he breathes God's free air.

*Coming in  
the next issue:*

## A MASTER CHART

With next month's article in this series by W. C. Nabors there will be a Master Chart: a correlation of Divine Time-Measures graphically showing the pattern of fulfillment of the end-time prophecies from August 1, 1914, when Germany began World War I — on through to the Armageddon climax! It is a chart you will wish to consult often in your observation of foretold events as they take place in relation to the plan of God.

*In Destiny for July!*

# Basis For a Burning Faith

By REV. E. J. SPRINGETT

THERE will be no spiritual renaissance until the need of God and of God's Help becomes apparent to all, "For he that cometh to God must believe that He is and that He is a rewarder of them that diligently seek him." (Hebrew 11-6.) "And belief that God is and that He is ultimately concerned with the well-being of humanity is the result of Faith: And Faith cometh by hearing, and hearing by the Word of God." (Romans 10-17.)

A well-known and widely circulated American magazine recently published an article entitled "As England Feels," in the course of which the writer endeavored to evaluate and explain the present state of mind and manner of thinking of the average Englishman in England today. He says in part:

"The average Englishman has for a decade or two exhibited an almost total lack of interest — even a lack of ordinary curiosity — in great affairs of Empire. He and his countrymen had an Empire and they were just plain not interested. That perhaps is the whole truth as nearly as it can be stated in one sentence. Between the wars, the English wished no ill to any other people — not even to the Germans or the Russians. They wished peace — they even wished it passionately. They were most serious about the League of Nations. They wished that other people would behave themselves decently — they themselves tried to be decent, even in a black-bottom age. And when in 1941 an American Ambassador said, 'You are so decent,' it touched them to the point of silent tears. To be sure, they had, for the most part, turned away from Christianity — their Churches were not full — but more than any other people in the world, they hoped they were, at heart, a Christian people. And when King George V had his Jubilee in 1935, the English people were, without the slightest doubt, the happiest civilized people in an unhappy world."

And then speaking of the awakening that has begun, the writer continues:

"In many groups, and particularly among the younger men, there is, above all, the determination that England shall become terribly practical and terribly competent. Some say: 'We must be and become rough and tough.' Some say: 'We want bad men,' adding, deceptively: 'We have been too decent.' This expresses a rising mood in England — to be realistic, rough, tough, terribly competent, more terrible than the Russians or the Germans or the Japanese.

"Rough for what purpose? For the purpose of being worse and more terrible gangsters than have yet appeared on the world's scene? Obviously not — but they have not yet articulated an answer. Willing and eager to die — but for what? Their answer is still not formulated, but you encounter it especially among the serious young men of England — including nine out of ten who have come from the schools that have the ties. They have a certainty that a man must have something greater than himself to live for."

I do not intend to discuss the ideas thus presented; they may be fairly accurate or the writer may have failed altogether in his estimate but this one thing is clear: there is unmistakable evidence that basically, while there is an inherent idea that after all the British Empire has come into being for some great and definite purpose; and that as Mr. Churchill has said, in the working out of that Design and Purpose, we have the honor to be the faithful servants, there is no real knowledge as to the origin, history and mission of that Empire and thus our observer concludes his article by quoting from a recent article in the *London Economist* which declares: "It is a prophet that is needed, not a revolutionary: A spokesman, not a dictator. The need is to translate into a burning faith, the inarticulate beliefs of a people that is as great and as creative as ever it was. The need is not for a break with the past, but for a return to the native tradition of lucidity and daring, of bold action for moderate ends."

Note the sentence, "The need is . . . to translate into a burning faith the inarticulate beliefs of a people." Why are those beliefs inarticulate? Simply because they are not really understood and they are not understood because the clear and definite statements of the Bible regarding the origin, mission and destiny of our race have either been withheld and not taught or, what is still worse, denied!

How many people have any idea of the definite meaning, for example, of the following four statements:

"Thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself above all people that are upon the face of the earth. The Lord did not set His Love upon you nor

choose you because ye were more in number than any people for ye were the fewest of all people. But because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers." (Deut. 7: 7-8.)

"Ye are the children of the prophets, and of the Covenants which God made with our fathers saying unto Abraham: 'And in thy seed shall all the kindreds of the earth be blessed.'" (Acts 3: 25.)

"Ye are a chosen generation a Royal Priesthood, an holy nation, a peculiar people: that ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light." (I Peter 2: 9.)

"If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." (Gal. 3: 29.)

I have not just quoted these four passages from the Bible in order that, by taking them from their context, I might try to prove some extraordinary theory. I have taken them as four definite and complete matter-of-fact statements of truth; and truth concerning our race.

The first is Moses' declaration to Israel of old, that they had been chosen by Almighty God, when some four hundred years earlier He had called Abraham and entered into a covenant relationship with him, making a covenant which was unconditional and irrevocable and confirmed by an oath, concerning which the writer of the Epistle to the Hebrews has this to say: "When God made promise to Abraham, because He could swear by no greater, he swore by Himself." (Hebrews 6: 13.)

Moses is very careful to explain that the choice was not made because of any particular merit, there is no ground whatever for suggesting any superiority of race, no room for arrogance, or pride or self-glorification; but rather, the sense of appointment for service, "That in thee and in thy seed all nations of the earth shall be blessed," which should engender humility and create the desire to be worthy of the vocation whereunto we are called. For we are Israel.

Then again the declaration made 1,500 years later, that the people, gathered from the Israel of God, who had been scattered because of disobedience and rebellion, because of non-recognition of their responsibility for



service among the peoples of Asia and Europe, and though lost to their own identity were yet "the lost Sheep of the House of Israel" whom Jesus Christ our Lord had come to redeem, were verily and indeed the Children of the Covenant. And again, the statement of St. Peter to those whom He describes as "strangers scattered throughout Pontius, Galatia, Cappadocia, Asia and Bithynia, that they were a chosen generation, a royal priesthood, an holy nation."

These statements, clear and definite (and many more like them), are the basic foundation upon which the continuity of our racial history and the progressive development of our Empire have depended. They contain the truths which, if understood, would indeed do what our journalist says is required and "translate into a burning faith the inarticulate beliefs of a people that is as great and creative as ever it was."

Why are these truths not known and understood? Because the Message of the Bible has not been taught as a whole, and these basic facts have been relegated to the realm of myth and tradition and fable.

Note these significant paragraphs from the pen of the late H. D. Houghton:

"There is nothing that more clearly displays Divine foreknowledge than the correspondence of the Bible and the Race! Israel's Book — Israel the people of the Book! The one is the complement of the other!

"We have the Book with the Marks! And we, the Anglo-Saxons are the People of the Marks! And the correspondence between them, the one to the other is absolutely amazing.

"Just when faith wanes and in its stead reason is exalted and worshipped and our Churches are empty, there comes along a people stamped with the stamp of God!

*"More than that, bearing in themselves nationally the marks of God!"*

"And the very existence of this people, proves God's existence, His watchful care, His abounding faithfulness; proves His word most minutely true: and further, by His predictions concerning them, proves that our Lord and Saviour Jesus Christ was the Son of God!

"St. Peter might well say, 'We have not followed cunningly devised fables.' The evidences are written in the Book; the people we have before our eyes!

"Fulfilled prophecy is one of the mightiest weapons God has provided for the Church!

"It confounds the skeptic, it confirms the believer, it builds up faith, and shows God not

only still existing, but alive, watching every word of His, that it fall not to the ground unaccomplished.

"And yet this mighty weapon, given to the church, for the very purpose of its establishment and building up, has been neglected, abandoned, and even regarded by her leaders as altogether useless, even an embarrassment!

"They are like soldiers who, entering into mortal combat, commence by throwing their weapons away!

"Let the Church retrace its steps, take up again her discarded weapons, and show prophecy fulfilled and fulfilling, that to every honest man convictions may be carried, and the Truth accepted.

"For remember, 'the Truth shall make you free'; free from preconceived ideas and false premises. Free from the Blindness in part which has happened to Israel. Free to play your part in the greatest destiny ever accorded to any Race.

"Free to help the nation fulfil its bounden duty and responsibility in leading the other nations, themselves freed from the tyranny of might, into the New Era and to participate in that New World Order which is in fact the Kingdom of God functioning on earth.

"That is the vision glorious that can inspire heroes. That is the Light which points the way to the goal where stands the Captain of our Salvation, the Author and Finisher of our Faith — The Coming King Jesus Christ our Lord."



## Importance of Chronology

(Continued from page 10)

bud in a Jewish desire for a homeland and to again become a nation. These Jewish aspirations became an actuality as the result of the liberation of Jerusalem at the close of 1917 A.D.

Now a Bible generation is 35 years. We are told, "After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, even four generations." (Job 42: 16.) One hundred and forty years divided by four is 35 years. With the close of 1917 came the beginning of the generation of 35 years from 1918 to 1953. This period then is the fixed time when the years, days and hours of important prophetic fulfillment began to be understood and known to the watchers. The skepticism of our spiritual leaders is running true

to form in this most important of all subjects and is paralleling their lack of faith in the fulfillment of the message of the prophets.

We cannot overstress the importance of the possession of a knowledge of chronology. We are of the generation to whom it was to become a light in a dark place. The possession of the Divine measuring rod, and its application to history, verifies the fact that our generation is living in the set-time or season for which Jesus admonished us to watch and pray. Chronology is so important that without a knowledge of this subject the above information is not discernible, hence the blindness of so many leaders in our churches to the full meaning of important events today.

A knowledge of the great chronological factors enables the earnest Bible student to subdivide these set-times and seasons into years, days and even hours when they diligently apply themselves to a thorough study of the marvels of chronological harmonies of the time period on the lunar, mean and solar scales which are now marking the fulfillment of ancient predictions.

It can truly be said, "On the selfsame day it came to pass," the beauty of which fulfillment is hidden from the eyes of those who disbelieve and belittle the true time factors so clearly set forth in Sacred Scripture.

*Coming in DESTINY for July:  
"Chronology's Time Measures"*

# What About The Tithe?

By ANNA L. LINDBERG

**T**HE SUBJECT of the tithe is as old as Genesis. It is as old as the day when Abram, returning from his battle with the kings, paid tithes from the booty to "Melchizedek king of Salem . . . he was the priest of the most high God." "And he gave him tithes of all," is the first statement in the Bible concerning tithing. (Gen. 14: 20.) It is a plain, simple statement of a plain, simple fact. No reason is given for it, no explanation given of it.

Abraham's son Isaac may have tithed. No record is made of it. Isaac's son Jacob spent a night alone in the desert: a night, when with a stone for a pillow, he dreamed of a ladder to heaven where God, standing above, spoke to him — confirming His oath to Abraham and Isaac: promising blessings, protection, fulfilment. In the morning Jacob made of the stone an altar, beside it made a three-fold vow, closing with these words, "And of all that Thou shalt give me I will surely give the tenth unto Thee." (Gen. 28: 22.) Neither is there reason nor explanation. Perhaps it was Abraham's example.

These two occasions and a verse often quoted from Malachi, constitute the scriptural basis for most of those who teach tithing as a spiritual law. There is much more to it. Very much more. We suggest an analysis under seven topics:

- 1) Tithing is a command of God.
- 2) A specified people are to tithe.
- 3) A specified group are to receive the tithe.
- 4) Specified groups are to benefit from the tithe.
- 5) Specified places are designated for its payment.
- 6) Every third year there was to be a special tithing.
- 7) Specified provisions and alternatives are made.

## 1) Tithing Is a Command of God

About five hundred years after that morning when Jacob vowed beside the anointed pillar his descendants, then a great multitude, had come through their baptism of suffering in Egypt, had come through the Red Sea, and before Mt. Sinai Moses gave them God's laws, covering every phase of individual and national relationships.

"The LAND is MINE. The land

shall not be sold forever, for the land is mine; for ye are strangers and sojourners with Me." (Lev. 25: 23.)

The Israelites were His people. "Rejoice, O ye nations, with His people. . . . He will be merciful unto His land." (Deut. 32: 43.)

His land He would give to His people. "Unto thy seed will I give this land," were the words God spoke to Abraham, confirming it to Isaac and Jacob. (Gen. 12: 7.)

Thus God made the children of Israel His tenants upon His land, establishing His right to say what should be done with the produce raised by His tenants.

## What Constitutes the Tithe

Let us interpolate at this point the description of the tithe, as given in the Scripture.

"And all the tithe of the land, whether of the seed of the land, or of the fruit of the trees is the Lord's. It is holy unto the Lord." (Lev. 27: 30.)

"Thou shalt truly tithe all the increase of thy seed that the field bringeth forth year by year." (Deut. 14: 22.)

"And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he change it, and if he change it at all, then both it and the change thereof shall be holy: it shall not be redeemed." (Lev. 27: 32, 33.)

No other animals are mentioned except those of "the herd and the flock." Fowls are not mentioned. No Israelite kept swine. Thus we now learn what constituted the tithe; whatever the land produced for their sustenance, and whatever sustained their lives from the herd and the flocks.

## 2) A Specified People Were to Tithe

The pronouns in these verses determine that it is to the PEOPLE of GOD, the Israel nation, who were to tithe. Nowhere in the scriptures is a Gentile or heathen nation required to tithe, or promised any blessing from the practice of tithing.

Mark this: If, as many of us have been taught, we are Gentiles, then the responsibility, obligation and blessings

of tithing do not belong to us. Tithing is a law for a nation known as Israel, the descendants of Abraham: through Isaac, Jacob and his twelve sons.

## 3) A Specified Group Are to Receive the Tithe

"To the sons of Levi." Num. 18: 21-24 . . . "But to the sons of Levi I give all the tithe of Israel for an inheritance, in payment for the work they perform in the services of the Hall of Assembly, and if ever the children of Israel offer a sacrifice in the Hall of Assembly, they shall bear the sin to death; because the work of Levi is in the Hall of Assembly, and they shall bear its burden, as a perpetual institution, for your posterity. Therefore they have no inheritance among the children of Israel, for the tithes of the children of Israel which they bring to lift up and present to the Everliving I give to the Levites as an inheritance."

Levites required to tithe their tithes for the Aaronic priesthood. Num. 18: 26-29 . . . "Speak to the Levites and say to them, Since I have taken you from the children of Israel, the tithe which I have given to you from them as your inheritance, — you shall present from it as a present to the Everliving, — a tenth of the tithe with which they are tithed, for your account. You shall also lift up some of the grain from the corn, and a portion from the grapes. Thus you shall present presentations to the Everliving, to Aaron the priest. From all the presentations presented to the Everliving, present a part of all the best that is consecrated for you." (These quotations from the book of Numbers are from the Ferrar Fenton translation.)

## Aaron Paid No Tithes

Aaron and the priests who ministered within the tabernacle were in no instance commanded to tithe. The seventh chapter of Hebrews explains this when it states that Aaron paid tithes in Abraham, when he paid tithes to Melchizedek.

The Levites were to be the administrators of the affairs of Israel's government. Aaron was one of the sons of Levi, but he and his posterity were separated from the other sons of Levi for the administration of the ecclesiasti-

cal rituals and ceremonies of divine worship. They were to the Godward side what the other Levites were to the manward side of the governmental affairs. Both of these orders were non-productive citizens, giving their entire time and energies to their services.

#### 4) Specified Groups Are to Benefit From the Tithe

"You and your son and your daughter, and your man servant and maid servant, and the Levite who is in your village shall enjoy yourselves before your Everliving God in all the prosperity of your hand. Take care that you do not forget the Levite all your time upon the earth, for your Everliving God will extend your boundaries as He promised you." (Deut. 12: 18, 19.)

"You shall tithe the whole of the produce of your grain, as it comes from the field year by year and *you shall eat of it* before your Everliving God, in the place that He chooses to fix His name, — *both of your corn and wine and oil; and of the blessings of your herd and flock*, so that you may learn to reverence your Everliving God at all times, *and enjoy yourself with your family*. But you shall not forget the Levite who is in your villages, for he has no inheritance and share with you." (Deut. 14: 22, 23, 27.)

#### 5) Specified Places Are Designated for Its Payment

"You shall not eat in your villages from the offerings of your corn and wine and oil, or of the firstlings of your herd or flock, . . . you shall only eat such in the Presence of your Everliving God, at the place which the Everliving God chooses to Himself." (Deut. 12: 17.)

"You shall eat of it before your Everliving God, in the place that He chooses to fix His name, . . . But if the journey is too long for you to be able to carry it because the place which your Everliving God has chosen to fix His name in, is too far from you, — then shall you bless your Everliving God, and convert it into money, and take the money in your hand, and go to the place that your Everliving God has chosen for Himself, and expend the money in all that your life requires, — in oxen and sheep and wine and flesh, and in all that your life demands, and eat them there before your Everliving God, and enjoy yourself with your family." (Deut. 14: 23-26.)

"When you come into the country which your Everliving God has given you to divide and possess, and live in, you shall take the first of all the produce of the ground that comes from the land

which your Everliving God gives you, and put it in a basket and carry to the place where the Everliving, your God, chooses to fix His name . . . then you shall bow down before your Everliving God, and enjoy yourself with all the good things which your Everliving God has given you, and your family, — yourself and the Levite, and the stranger who is amongst you." (Deut. 26: 1-3, 11.)

#### 6) Every Third Year There Was To Be a Special Tithing

"At the end of the third year you shall bring the whole of the tithe of your produce in that year and leave your villages. The Levite shall also come, for he has no share or inheritance, with you, and the foreigner along with the fatherless and the widow who are in your villages, and they shall eat and be satisfied, because your Everliving God has blessed you in all the work of your hands which you have done." (Deut. 14: 28, 29.)

"Then afterwards fully tithe all that is tithable of your produce in the third year. You shall tithe yearly, and give to the Levite, to the foreigner, to the fatherless and to the widow, and they shall be fed in your villages, and be satisfied." (Deut. 26: 12.)

One has only to read the statistics of our annual harvests and our animal industries, to find by very simple arithmetical calculation how abundant would be the supply by practising the Law of Tithing. This would amply take care for the classes named: the foreigners, the widows, and the fatherless, as also the administrators of our government.

#### 7) Specified Substitutions and Alternatives Are Made

Of these, one has been noted. One concerning the location of the place where tithes could be paid, and if it was too far what could be done about it.

*Redeeming the tithe:*

Lev. 27: 31 (King James version): "And if a man will at all redeem (buy back), ought of his tithes, he shall add thereto the fifth part thereof."

In which case, should he wish to redeem or buy back ten bushels of wheat, he must pay for twelve.

Of the flocks and herds it is said (vs. 33), "it shall not be redeemed."

#### The Most Quoted Verse on Tithing

Malachi 3: 8-12 (Moffatt Version): "I, the Eternal never change, but you are the sons of Jacob the cheater still; ever since the days of your fathers you have swerved from my laws and

failed to keep them. Come back to Me, says the Lord of Hosts, and I will come back to you.

"How do we need to come back?" you ask.

"Well, can a man cheat God? And yet you are cheating Me.

"How have we cheated Thee?" you ask.

"By your tithes and offerings.\*

"You lie under My curse for cheating Me, the whole of *your nation*."

Mark well: This is considered by God a national sin, not confined to Christian believers, or church members.

"If you would enjoy ample rations in My house, then pay all your tithes into the treasury, and see what I will do, says the Lord of Hosts, see if I will not open the very sluices of heaven to pour a blessing down for you, a harvest more than enough; I will stop the locust from spoiling your crops, and your vines shall not miscarry . . . all nations shall call you happy, the Lord of Hosts declares, for you shall be a land of delight."

#### God Himself Through Jesus Christ Will Restore His Laws

"Lo, I send My Envoy to clear the way for Me, and the Lord for whom you long shall come suddenly to His temple (that Envoy of the Compact Whom you desire, He is coming), the Lord of Hosts declares. But who can face the day of His arrival, who can stand when He appears?

"For He is like the fire of smelters, and the acid used by fullers; He will sit down to smelt and purge, *purging the sons of Levi* and refining them like silver and gold, until He finds them men who will bring honest sacrifices. Then will the sacrifices of Judah and Jerusalem be welcome to the Eternal as they were on the days of old, in years gone by.

"I will draw near to you for judgment; I will be a prompt witness against sorcerers and adulterers and perjurers, against those who defraud widows and orphans and laborers of their wages, against those who wrong a foreigner, having no fear of Me, the Lord of Hosts declares." (Malachi 3: 1-6.)

No *national tithing* has been in effect since the days of Ezra and Nehemiah, therefore, none of the blessings promised for its practice have been obtained by any nation.

Jesus, in the sermon on the mount,

\* Offerings are mentioned co-equal with tithes.



states that He has come to put the law into complete fulfilment. When we pray, "Thy kingdom come, Thy will be done on earth as it is in heaven," we are asking for the restoration of this law of tithing, along with many others.

### Our Modern Substitute

The church has substituted systematic giving for the tithe, calling this same systematic giving by the name of tithing, and insisting that the tenth be paid to the church, by preachers and laymen alike. Where has the truth concerning this matter been taught to the people? How could such truth be taught to the people by preachers who do not know and will not recognize the identity of the "sons of the Living God," with the children of Israel?

Undoubtedly, systematic giving brings great blessings to those who practice it, but in no case can it be a substitute for the practice of tithing as God commanded it to His nation Israel.

Paul sets forth to the churches the blessings of systematic giving, or of Christian giving, even though it be not according to a system (II Corinthians, chapters eight and nine); and in both these chapters you find a treatise on Christian giving. "For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God."

In no place does Paul make the tenth obligatory, "but" says he: "Every man according as he purposeth in his heart, so let him give." (II Cor. 9: 7.)

"For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." (II Cor. 8: 12.)

### Avoid Confusion

These two systems, tithing and Christian giving, should never be confused! Anyone who gives them careful, analytical study will not confuse them; nor will he impose the Law of Tithing upon the Christian Church, for whom it was not intended. Neither will he absolve from Christian giving those whose privilege it is to give.

Thus will we "study to show ourselves approved unto God, workmen that need not to be ashamed, *rightly dividing the word of truth.*" (II Tim. 2: 15.)

### SUMMARY

The benefits of the practice of the Law of Tithing may be summarized as follows, although these which are mentioned should not be considered as a complete enumeration.

- a) It causes man to recognize the rights of God in the man himself, and in the land he cultivates.
- b) It causes man to know that God is a beneficent God, seeking the happiness and welfare of His people.
- c) It requires of man, honest dealings, accurate accounting with God.
- d) It provides, at God's expense, an annual feast of Thanksgiving and worship for every man and his family, his servants and employees. Such feast coming at the time of harvest, after man has received from the bounty of God, the wherewithal about which to be glad.
- e) It provides maintenance for the non-productive classes of citizens — both those who are employed in the work of administration and such as those who lack the proper channels of provision.
- f) It demonstrates before heathen nations the happy prosperous condition of a nation "whose God is the Lord," and whose people love and obey Him.

- g) It makes God the guarantee of plenty. The more man gets from God, the more man has to give to God.

Deut. 26: 16-19 (Ferrar Fenton translation): "This very day your Everliving God commands you to practise these institutions, and these decrees, and to preserve and to do them, with all your heart and all your soul. The Everliving God has told you today He will be your God, and that you must walk in His paths, and preserve His institutions, and His commands and decrees, — and to listen to His voice. The Everliving has also told you to be His separated people, — as He commanded you, and to preserve all His orders, and to fix yourself high over all the heathen, so as to make yourself glorious and famous, and beautiful; and that you should become a people sacred for your Everliving God, — as He commanded you."

Matt. 19: 17: "But if thou wilt enter into life, keep the commandments."

Matt. 23: 23: "For ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not to have left the other undone."

Matt. 5: 17-19: "Think not that I am come to destroy the law and the prophets: I am not come to destroy but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law until all be fulfilled.

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

## His Pattern of Life

"If ye know these things, happy are ye if ye do them" (John 13: 17) was the statement of Jesus who had set an example for His disciples. Such a state of real happiness will not be the blessing of any one who refuses to conform with our Lord's teachings. Let us not forget that He set an example in many things as He taught and kept the law.

Now happiness implies contentment, but there can be no contentment where law is violated, for those who break the law are far from happy. Tithing is as much a part of the law as are the Commandments and it is the duty of man to keep all the law and a real blessing is promised to the tither: such was Malachi's contention.

The Psalmist also voices the reward for keeping the law, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." (Ps. 1: 1-3.)

It is further declared in the Psalms, "The law of the Lord is perfect"; and the perfect Man, Jesus Christ, as an example for us, kept that law in every particular. Can we do less than to try to emulate Him?

# World Dominion: The Ultimate Aim

By NELLE SIMONS

COMPARING conflicting ideologies in the present war it may be said that the ultimate aim of the opposing nations is the same. Wait a minute, now: before saying that this is incorrect for in one sense at least it is true. It is the same ultimate aim, because the desire of both allied and axis nations is world dominion.

A statement was made by our Lord when He walked upon earth as man with men that has now become poignantly clear, "The Kingdom of Heaven \* suffereth violence, and the violent take it by force."

Who seeks world dominion seeks the Kingdom of Heaven and who attains the Kingdom of Heaven shall possess world dominion! The paradox is that there are those who strive to take the Kingdom by force, while it will not be attained in that way; and the irony of it all is that it is the Kingdom which shall forever put down force.

God's ultimate goal is the full and complete manifestation of His Kingdom on earth. He has already decreed who shall possess it. This contest for the Kingdom is between "the violent" and "the chosen," and neither knows (nationally speaking) what both will yet discover: that the decision has already been made by Almighty God, whose prerogative it is to give world dominion where He will!

The contest continues to rage and God (whose interest in the affairs of His people is today largely ignored) has, in His turn, risen "to shake terribly the earth." He is not the author of war. This war is an instrument of man's own forging and it is being used of God as His final way to purify and temper His people for greater service, in accordance with His plan for the peace of all the world. To that end those things which can be shaken, having no fitness for the Kingdom of God, are being shaken, that those things which cannot be shaken may remain. There is as yet a marked failure on His people's part to observe these unshakable things. They are too acutely aware of the present shaking and breaking down and have so lightly esteemed the unshakable things that they fear to rely on them now.

\*Or, "The Kingdom of God." The terms are interchangeable.

It has been maintained that our political and intellectual institutions, our social structure, our economic order and our religious systems are of enduring importance. These have constituted the "American way of life" in which the faith of the nation has been placed and which we say now we are fighting to preserve. But what are we experiencing? These days which test the value of every work and of every man are witnessing the shaking of all those institutions to their very foundations. There is revealed an appalling internal unfitness! One by one they are breaking down because interior weakness cannot withstand the external strain.

What of the unshakable things on which so little emphasis is laid? And what is needed? We need faith in God and in the Word of God written, which shall not pass away. We need confidence in His stated way to victory; and in the efficacy of His Law to provide economic security. Thus we need to see the only weapon for victory and the only formula for lasting peace. We further need *the faith* which — as defined in Scripture — particularly and emphatically concerns the Kingdom of God. Persons reading Hebrews 12: 26 & 27 should not neglect the context. Look at that 28th verse: "Wherefore we receiving a kingdom *which cannot be shaken*." Must every other remote corner be searched in vain for a firm support with eyes shut tight against the fact of this Kingdom?

"And this gospel of the Kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Cessation from war — which the people seek — will come when the fulfillment of this injunction of Jesus Christ is accomplished. The world is even now, gradually yet surely, being made aware of the Kingdom of God and the fact of its coming on earth.

Yes, then shall the end come. But it should be understood that this end is not physical destruction of the universe commonly spoken of by so many (with no Biblical basis for the statement) as the "end of the world." No, the "end" refers to the *end of an age* and it should not be difficult to comprehend one age ending and a new era beginning; it is not as though it had never happened before in history. It has. We have the

authentic record, in detail, of a former ending and beginning in the Scriptural account of the Deluge. And concerning this coming "end," Jesus Christ has pointed out that it will as effectively, though not by the same method, sweep from the face of the earth all existing institutions not fit for the Kingdom of God. *That* is what lies beyond the end of this rapidly closing age: nothing less than the Kingdom of God on earth!

Many men, the record of whose lives speak from the pages of Scripture, were inspired always by the grand objective: The Kingdom of God! To Abraham it was the "city which hath foundations, whose builder and maker is God"; to Paul it was the earnest expectation and the hope: a hope which had to await the completion of God's plan — and since these prophecies were recorded, many consecutive historical events have, one by one, been marked off as each successive end-time prophecy met fulfillment. The process is accelerating! There now remain so few items — such a minor percentage of the as-yet-unfulfilled prophecies — as the great Divine drama of the ages nears its climax that the time has come to voice the query, What is after "the end"? and to give the Bible's answer!

As the prophets beheld the time *after* "the end" and sought to put into words what they saw in inspired vision, they sought vainly for adequate descriptive language. Isaiah so expressed himself and Paul reiterated, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Many take mental refuge here (not comprehending God's plan) and from those words state that from generation to generation it shall ever be so. But God has made it abundantly clear that His plans are set to time and that what He has prepared for those who give Him their love and allegiance will come to full fruition within an appointed period: until finally "The glory of the Lord shall be revealed, and all flesh shall see it together!"

The first advent of Jesus Christ was not the whole sum and fulfillment of prophecy. Without in the least minimizing the importance of His accomplishment of the task which made Him

the Redeemer of Israel and the Saviour of the world (there has been no greater event in history); it was nevertheless *only a preparation*. Christ made possible *then* the participation in His Kingdom of those who accept Him, and of this yet-to-be Kingdom the prophets in glowing terms recorded what they saw of the coming glory of it all — beyond that first advent to our Lord's second coming when He shall administer His Kingdom on earth!

Shall we not also, with these inspired prophets, look in the proper direction — in God's direction — and see (though dimly through this smoke of battle): see the shadowed outlines of the new world coming? Will we not dare, as God's Word challenges, to turn hope into positive expectation concerning the Kingdom?

Imagine being present on the day when that grandest of all royal trumpets is sounded and proclamation is made of the actual fact that "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever."

Today "the United Nations" phrase is much used in the news, bringing satisfaction to those who know themselves to be of Israel in knowing that the United States of America and the British Commonwealth of Nations — the reuniting House of Joseph — are together fighting the enemies of the Kingdom; but the satisfaction of that is without comparison to the coming experience of *all the united nations* at the coronation of the King of Kings, the Lord Jesus Christ, on the day He takes up His sceptre to reign.

Through generations of time since the tragic day when God said to Samuel, "They have not rejected thee; but they have rejected me" — through these centuries since it has been the rejection of Him, of His Law, and later of His Son; yet God has with infinite patience waited while His people stumbled on from one failure to the next in their human endeavor. But there is destined to be a complete reversal of that rejection.

For we are today in the stage of history where it is "I will" and "they shall." "The homage of righteousness and faithfulness" shall be duly paid to Jesus Christ, the King; and the center of God's plan is this glory that shall be given to His Son. This glory has not yet been His; instead, it has so far been His portion on earth to suffer and bear shame and die for all men at the hands of those who hated Him — but there is soon to come the day when before Him

every knee shall bend and every tongue shall confess Him Lord: "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them." "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Of what is the world afraid? Among numerous things are war, poverty, sickness, death. These are products of a civilization in rejection of God, but they are about to be banished with a well defined plan! Let us take a positive direction in our thinking toward the future, it is the only route to an impregnable morale. Need we be content with the statements of those who, like the unfaithful spies of the Land of Canaan, saw only giants in the land of promise? Remember that the men of faith who viewed the land brought back reports of a land flowing with milk and honey and bore on their shoulders a cluster of grapes of the fruit of the land!

Our future has been charted and the chart is available in the Divine blueprint, the Holy Bible. Therein we read that "nation shall not lift up sword against nation, neither shall they learn war any more"; that "the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." "They shall sit every man under his vine and under his fig tree; and none shall make him afraid." *There*, in the simple and meaningful and understandable allegory of the vine and fig tree is the soundly foundationed future fact of economic security: guaranteed for us in the Kingdom of God.

We will work for, earn and possess things which will then become our own, to have and to hold without fear that they shall be taken away. It is made clear: "They shall build houses, *and inhabit them*; and they shall plant vineyards, *and eat the fruit of them*. They shall not build, and another inhabit; they shall not plant and another eat . . . mine elect shall long enjoy the work of their hands."

Moreover, obedience to the Law of the Lord will ensure such perfect health as to result in the abolition of sickness and death; and provision is also made for the healing of the nations.

Note these glints of the glory that is to be:

When the prophets wrote of the Kingdom of God on earth they were deeply impressed by the music they

heard. "From the uttermost part of the earth have we heard songs . . ." (Isaiah 24: 16.) Not the sad lament in song of nations that have not known the Lord, but glorious symphonies and world choirs of triumphant voices — singing, singing, singing!

Flashed across the prophetic vision of Zechariah on one occasion was a delightful scene (5th verse of the 8th chapter): "And the streets of the city (Jerusalem) shall be full of boys and girls playing in the streets thereof."

Thus it is clear that God sets His love on Jerusalem, the Holy City.

The Psalmist urges: "Pray for the peace of Jerusalem" — with the attendant promise, "they shall prosper that love thee." Jesus wept over the city in the day that its citizens deserted Him and He warned of the desolation which would result. Today we stand at the threshold of the fulfillment of those prophecies and shall observe the further ravaging of the city as it becomes "a cup of trembling" to the nations encamped about.

But look again at the future beyond the desolation: Note again that children shall play in its streets! Note that it is Jerusalem that will be the capital of the Kingdom of God — the coming world federation of nations! "Out of Zion shall go forth the law and the word of the Lord from Jerusalem."

In intelligent anticipation of what is yet to be, fully assured by the unfailing confirmation, "The mouth of the Lord hath spoken it," today's true Christian who knows the Bible is not alarmed; and why should he be? "When these things *begin* to come to pass, *lift up your heads*." There is today more and more head-lifting among those who realize the trend of events. Note that little word "begin" in the above statement. The time for head-lifting has come!

We have the ultimate assurance, because it is Divine assurance, that world dominion is the destiny of our Lord and of His servant, the people Israel. In exchange for this weakening strife of intensely conflicting ideologies; in exchange for heartbreak, for our growing-ever-more-severe economic disorders, for the awful suspense of the absence of loved ones away "somewhere on earth" fighting, and the constantly gnawing threat of the enemy dealing death ever closer to our homes — in exchange for all of these we have it on His promise that His Kingdom will bring such peace as passeth understanding!

Small wonder that we are instructed by our Lord to carry this Good News of the Kingdom to all our fellow citizens!



# Our Relationship to Our Neighbor

By HOWARD B. RAND

A QUESTION OFTEN ASKED by those who, for the first time, have come to a realization of the national need of keeping the commandments, statutes and judgments of the Lord is, What can we do about it? It is of course impossible for any individual to put into operation the statutes of national administration; but we can, insofar as national violation of such laws are concerned, point out the righteousness of the law and protest its violation, thus calling attention to the penalties being exacted from us as a nation today for such violation. Essentially it is a work of witnessing: a voice in the wilderness, as it were, calling attention to the ways of righteousness, pointing out the need of a national restoration of the administration of all His laws in order to secure the blessings of peace and prosperity.

Individually we do not have to wait until the nation makes that restoration before complying with the law and coming under its benefits. Many of the requirements of the law can now be kept by individuals, such as the rules for health as well as the required attitude towards God and towards our fellow man. Thus while it is impossible to have the perfection of administration and peace promised as the result of the nation administering the commandments, statutes and judgments as the law of the land yet, insofar as the law applies to the individual, we can conform with its requirements. It is self-evident that the keeping of every requirement of the Ten Commandments brings its specific blessing and an inward spiritual peace. This, then, is the answer for those who — having heard of the need of keeping the law and of its national administration — voice the question as to what individuals can do about it!

Already we have shown what is required of man in his relationship to God. This relationship is set forth in the first half of the Ten Commandments. There can be no orderly society where these requirements are ignored, for unless men place God first, and recognize

their proper relationship to Him, men are incapable of keeping a proper relationship to their neighbor. Immediately following the requirements governing man's relationship to God the Lord sets forth the relationship of men — one to the other.

Domestic tranquillity is impossible in any community which ignores these laws. Thus, while the greatest of all commandments is to love the Lord thy God with all thy heart, the second is like unto it: "Thou shalt love thy neighbour as thyself."

## *The Sixth Commandment*

No man can violate the last five commandments (beginning with the sixth) and love his neighbor as himself. The sixth commandment is, "Thou shalt not kill."

But there will be men who will violate this law, for unless authority is vested in some organization with power to enforce its observance, society will suffer from the result of violence and crime. Because this is so, God authorized the establishment of governments, delegating to man the power to administer His laws and authorizing the bringing to justice of the individual who violates His commandments.

Individuals have no right to set up a standard of personal conduct! That has already been done by God through the Ten Commandments. It is equally true that no nation has a right to say what type of punishment shall be meted out to those who violate any of the commandments. The punishments have already been declared by the statutes and judgments of the Lord.

## *Capital Punishment Mandatory*

The original statute, "Whoso sheddeth man's blood, by man shall his blood be shed," was enlarged upon by a statute of judgment given to Israel at Mount Sinai. Here it is, "The congregation (i.e., the governmental assembly of Israel) shall judge between the slayer (the one who has taken life) and the

revenger of blood (the executioner) . . . These things shall be for a statute of judgment unto you throughout your generations in all your dwellings. Whoso killeth any person, the murderer shall be put to death. . . . Moreover ye shall take no satisfaction for the life of a murderer which is guilty of death (not even the substitution of life imprisonment). . . . So ye shall not pollute the land; and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it." (Num. 35: 24-33.)

Under this law every nation is justified in executing the murderer. This law makes such execution mandatory and the nation that refuses to carry out this law is guilty of failure to administer justice in the land. Such failure will result in a land filled with violence and crime.

In order to protect the man whose duty it is to execute the criminal, a judgment was rendered under this sixth commandment. That judgment is, "And the revenger of blood (the executioner) kill the slayer; he shall not be guilty of blood." (Num. 35: 27.)

Contrary to popular belief the Bible does not hold life cheaply. It is a serious thing to take life, and for the taking of life the murderer forfeits his life. But those who accidentally cause the death of another are confined in a city of refuge until the death of the High Priest. In some cases this might amount to life imprisonment. Such a law certainly produced respect for life and made a man careful of the life of his fellowman. This law in operation today would reduce automobile accidents to a minimum. A driver of a car would be as careful of the life of another's husband, wife, daughter and son as he would be of his own loved ones, for none would want to forfeit his freedom.

## *Swiftmess of Justice*

It has been a fact of our history that when crime becomes intolerable the Anglo-Saxon mind unconsciously reverts to the ancient Israel laws of ad-

ministration. This was in evidence in the early days of the west, in the organization of vigilant committees to deal with crime. The swiftness with which justice was executed soon restored law and order to a troubled community. This swiftness of justice was the method God inaugurated in the handling and punishment of the criminal. The case was tried and before sunset of the day following the verdict the murderer was dead. The man or woman who feels such swiftness of justice will not have a law-abiding effect fails in an understanding of human nature. A man desires to live, not to die. God knows this and therefore gave laws and judgments which would deter men from committing crimes. In the swiftness of judgment He said, "So shalt thou put evil away from among you; and all Israel shall hear, and fear."

### *Specific Judgments*

Certain cases would be difficult to decide so judgments were rendered. "Whoever assails a man and he dies; he shall be put to death. But if he did not lie in wait, but his stroke came from God, then you shall provide a place where he may fly. If, however, a man plans against his neighbour to murder him; then you shall take him from my altar to kill him." (Exodus 21: 12-14.)

When two men strive together, if one be injured and is in bed and the one responsible is uninjured, then the uninjured shall pay for the loss of the injured man's time and bear the expense necessary to effect a cure (Ex. 21: 18-19).

If an ox gore a man or a woman the ox shall be killed and the owner be free except in the case where he knew the ox was vicious. If he had such knowledge the death penalty would be passed upon him, but in this case he could redeem his life by paying substantial damages.

When a thief was found breaking and entering at night and if killed it would not be murder (Ex. 22: 2). If in the daytime the thief could redeem his blood and if he had nothing, then he could be sold for stealing. These and sundry other judgments are passed to guide in the matter of administration.

There would be cases where a murder has been committed and the perpetrator of the crime is not detected. In such cases the city in which the crime was committed, or if in the country the nearest city was to make atonement (Deut. 21: 1-9). Here we have community guilt established when the indi-

vidual responsible for the crime is not detected and punished.

We cannot leave this subject without referring to the New Testament. Jesus made hatred of a brother without cause the equivalent to murder. Thus the inward desire to destroy another is murder in the sight of God.

Exclusion from the Holy City, which is emblematic of the coming new order, is pronounced upon "The fearful, and unbelieving, and the abominable, and murderers, etc." (Rev. 21: 8).

### *The Seventh Commandment*

Next to murder, God condemns the pollution of the life-stream of His people. Family life was to be guarded against all such corruption, therefore the seventh commandment is, "Thou shalt not commit adultery."

A vigorous, prosperous, healthy nation depends upon healthy and virtuous family life and relationship. History has demonstrated again and again that when a people depart from the laws of decency and morality, that nation declines. The Bible is very clear in its instruction regarding proper relationships between the sexes, for ignorance of such matters is not treated in Scripture as a virtue.

### *Death for Adultery*

Severe judgments are pronounced upon those who fail to keep these laws. Respect for womanhood, motherhood, and for the rights of one's neighbor would prevent violation of this commandment. Death is the penalty pronounced for its violation. "The man that committeth adultery with another man's wife . . . the adulterer and the adulteress shall surely be put to death." (Lev. 20: 10.)

Jesus cites this commandment and rendered a judgment under it when He said, "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Under such judgment thousands become guilty, for in this statement Jesus has taken this commandment from the Table of Stone and written it upon the heart. Outwardly men can appear virtuous by force of circumstances, but the man whose heart is right will not think or desire to do evil. He will in thought and deed refrain from all evil, regardless of conditions and circumstances.

Very strict rules are given under the law governing sex relations and hy-

giene. Close marriages among blood relatives are absolutely forbidden. Death is pronounced for the crime of sodomy and for carnal relationship with beasts.

Betrothed damsels are treated, under the law, as though they are married; with the death penalty for the man who molests them. A problem, the mishandling of which has caused untold suffering, involves young people who have been compelled to marry. Under the law it was mandatory that they marry and it is stipulated as an atonement that the young man pay a sum of money to the girl's father. In addition to this the law declares that the young man may not divorce her for any cause all the days of his life. Thus by his act he has made binding upon himself the need of keeping, supporting, and cherishing her to the end of life.

Adultery is the one ground under the law that Jesus stated was justification for divorce; He said, "Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery." (Matt. 5: 32.) The reason for this is clear. According to the law of judgment, death was the penalty for adultery. Thus under the law the one who committed adultery is legally dead and whether actual death follows or not divorce was justifiable.

There are certain cults that teach against marriage. For men to follow such teachings is declared to be giving heed to seducing spirits and doctrines of devils (Tim. 4: 1), for the Bible declares that marriage is honorable, but adulterers will God judge (Heb. 13: 4).

Solomon said, "My son, keep my words, and lay up my commandments with thee. Keep my commandments and live; and my law as the apple of thine eye. Bind them upon thy fingers, write them upon the table of thine heart. Say unto wisdom, Thou art my sister; and call understanding thy kins-woman: That they may keep thee from the strange woman, from the stranger which flattereth with her words." He also said, "But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul."

### *The Eighth Commandment*

Having given the commandments respecting life and virtue God proceeded to set forth man's relationship to his neighbor's goods. The violation of this eighth commandment is responsible for the commitment of more violence and has caused more suffering

than perhaps the violation of any of the other laws. Violence and murder and in fact the whole category of crime can often be traced to the violation of this eighth command. This commandment is, "Thou shalt not steal."

Condemnation under this law is passed upon a wide variety of activities in our modern business and financial life. Every phase of human activity that undertakes to secure something for nothing when such acquisition is a loss to others is *stealing*. Withholding the tithe is stealing from God, according to Malachi 3: 8.

### *Judgments for Stealing*

The judgment for stealing varied with the type of goods stolen. It ranged from restoration and other penalties to even death. If oxen and sheep were stolen and found in the hand of the thief, he was to restore double. If, however, the thief had sold or killed them, then he was to restore five oxen and four sheep for the one ox and the one sheep which he had taken. While this law applied to an agricultural community it nevertheless sets forth a principle which can as readily be applied to a highly industrial civilization. The law of the Lord removes all profit from stealing and imposes severe penalties upon those who steal. When money is stolen, the thief must make double restoration.

In the case of kidnapping, or the stealing of a man or a woman to sell them for ransom, the judgment required that the thief should surely be put to death.

A natural question that arises is, What shall be done with the thief who cannot make restitution? The Lord said, "If he have nothing, then he shall be sold for his theft." That is, he must work out his indebtedness. If such a law were in operation today, many a financier and business magnate who through stock manipulations have taken millions from the needy would spend the balance of their lives working to restore double that which they had fleeced from their victims.

Under the law of the Lord, with two, four and even five times increase in restoration over that which was stolen and with double the money taken to be returned by the thief, many would-be thieves would fear to do wrong. Manipulation of finances and reorganizations for the purpose of squeezing out the small investor; in fact, all sharp practices by which much stolen wealth has been accumulated in the past would

cease under the righteous administration of such laws.

There are certain border cases that would be difficult to decide and so, under the law, judgments have been rendered. Let us look at a few of these, for the Bible definitely blesses and protects private ownership.

### *Personal Responsibility*

If a man dig a pit and an ox or other animal of his neighbor falls into it the owner of the pit or well shall make good the loss. If one man's ox shall hurt another's so that he die, then the live ox is to be sold and the money divided and the dead ox is also to be divided. But if the ox was known to be vicious, and the owner failed to keep it confined, he must make good the ox his neighbor has lost and the dead ox will be his.

If a man cause a field to be eaten he is to make restitution, while if he lights a fire and it burns his neighbor's goods he must make restoration of the goods destroyed. When a man delivers goods or money to his neighbor to be kept, if it be stolen out of his house and the thief is caught, then the thief must make double restoration; if the thief cannot be found then the judges must decide as to whether the man to whom the goods had been entrusted is himself guilty; and if the judges condemn him, he must make double restoration.

If a man deliver his stock to his neighbor to keep for him, if it die or be driven away, no man seeing, he must take an oath before the Lord that he did not put his hand unto his neighbor's goods. If it be stolen from him he must make restitution to his neighbor, but if it be torn to pieces and he brings it for evidence he need not make good.

If a man borrow anything from his neighbor and it is hurt or dies or is damaged while in his hand, the owner not being present with it, it must be made good. But if the owner is with it, he shall not make it good for it is hired and the owner being present is responsible for its care. These judgments establish principles of law that are applicable in every age.

The Lord has said, "Ye shall not steal, neither deal falsely, neither lie one to another."

### *The Ninth Commandment*

Thus it is that the life, the wife and the possessions of his fellow men are to be respected by man. God now set forth the relationship of men towards the good name and reputation of their

neighbors. The ninth commandment is, "Thou shalt not bear false witness against thy neighbor."

There are many ways in which one can bear false witness regarding his neighbor. It can be accomplished by word, act or deed, for often a false report can be started about another by a lift of the eyebrow, the shake of the head or the shrug of the shoulder at the mention of a name. Many times, action can be a more powerful method of circulating a false report than even the spoken word.

The making of false oaths is forbidden as well as committing any fraud. "You shall not go with the powerful to do wrong; and you shall not plead for the powerful to make excuse for their wrongdoing. And you shall not turn away from the poor man when he pleads." (Ex. 23: 2.)

### *Examination of Witness*

False witnessing in court proceedings was more readily detected under the Israel procedure than it is possible to detect it today. Each witness was examined separately and out of hearing of the others. This minimized the possibility of collaboration between witnesses as well as the opportunity to escape detection if testimony is falsified.

When the judges detect the possibility of falsification the case stops and the judges make a thorough investigation. If the testimony was found to be false, "Then shall ye do unto him as he had thought to have done unto his brother." Whatever the judgment would have been, had the defendant been found guilty, the man who testified falsely would have to bear. If it would have been death, then it meant death for him. If it were to be restitution, then the witness had to pay the equivalent of that restitution. This would result as the Lord said, "And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you."

Bearing false testimony is greater in scope than testifying in court cases alone. The lord said, "Thou shalt not raise a false report; put not thy hand with the wicked to be an unrighteous witness."

Also, "Whoso privily slandereth his neighbour, him will I cut off."

### *Talebearing Forbidden*

The Bible has much to say about those who harm their neighbors by gossip. "Thou shalt not go up and



down as a talebearer among thy people." It is of interest to note that the truth or falsity of the matter is not raised, for if you truly love your neighbor as yourself you will not privately bear witness to his harm, be the gossip true or false. God only knows the untold heartaches that have resulted from the violation of this commandment and which has resulted in much suffering. James had these facts in mind when he said, "The tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!" (James 3: 5.)

Many otherwise respectable people look down upon an unfortunate brother who may have violated some of the other laws, while they themselves are breaking this ninth commandment. Jesus warns, "But I say unto you, that every idle word that men speak, they shall give account thereof in the day of judgment." The violation of His laws has brought forth the statement from God of swift witness in judgment against false swearers, and against those who oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

### *The Tenth Commandment*

The final and last commandment which Israel heard promulgated at Mount Sinai by the voice of God was, "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's." Jesus also said, "Take heed, and beware of covetousness; for a man's life consists not in the abundance of the things which he possesseseth."

It is worth noting that this last com-

mandment sums up the cause back of most of the violations of the rest of the commandments. Covetousness leads men to commit murder and adultery; it is the first cause leading men to steal the property of his neighbor and often is back of the giving of false testimony. The Lord has declared, "Woe to them that devise iniquity and work evil upon their beds! when the morning is light, they practice it, because it is in the power of their hand. And they covet fields, and take them by violence; and houses, and take them away; so they oppress a man and his house, even a man and his heritage."

### *Reason for Violence*

Violence and blood have filled the earth as the result of the breaking of this tenth commandment. The desire to acquire the possessions of others has resulted in destructive competition in business, which is itself war when carried on under the Babylonian system, leading to armed conflict between nations. The desire for commercial supremacy as nations strive to destroy competition is but coveting world markets, even to the point of instituting aggressive warfare in order to take that which is coveted. There will and can always be legitimate trade in the buying and selling of goods and the exchange of one's increase, but, unfortunately, methods are such under the present system that men are not content to live and let live. Instead men covet power and wealth and in their desire to bring their plans to fruition have drenched the pages of history with blood.

God gave to men an inheritance in the land forever, but modern business and the Babylonian system of administration has denied men their God given privilege. In a world order where foreclosure of mortgages, tax sales and in-

terest charges can be imposed upon a people and used to acquire the property of one's neighbor, at a greatly reduced value, such has served those who have coveted their neighbor's possessions. Covetousness is the foundation of evil desires and lusts.

In these Ten Commandments God has set before His people what is required of them in their relationship to Him and to their fellow man. If these laws are kept (and they can only be kept by a people in whose heart they have been written) there will be peace and contentment in that community, with freedom from strife.

### *Individual Requirement*

When the question is asked as to what we can do regarding the law, the answer is to keep that law insofar as it is possible for the individual to comply with its requirements. No individual can do less as he desires and works for the restoration of the Law of the Lord as the Law of the land.

We have given but a brief summary of the ten commandments, making reference to certain of the statutes and judgments which are for the purpose of forcing men to comply with the requirements of the commandments. Until our nation makes this enforcement part of their administrative activities only men of good will will strive to keep the requirements of the law.

While no honest man can deny the importance of the Ten Commandments yet they are no more important to the individual who desires to be right with God than are the God-given statutes to the nation that would have God's blessings on all their undertakings in the righteous administration of equity and justice for all.

(To be continued in DESTINY for July.)

## *"Depart and Be With Christ"*

THE above title is taken from Philippians 1: 23, where the Greek word *analuō* is translated "depart." But the same word in Luke 12: 36 is translated "Return" in the statement, "When he shall return from the wedding." Is it not a little curious that the translators should render *analuō* "return" in Luke, and "depart" in Philippians? These are the only two places in the Bible where this word occurs.

Paul said, "For me to live is Christ, and to die is gain." The context clearly shows that he was worn out with stripes and imprisonment; and felt to live was better for the Church, but to die and rest from his labor, was gain to him. He did not know which of these to choose, for he had no more desire for one than for the other, but he did have a desire to return (from Sheol) and be with Christ, which was far better than either to live and suffer, or die and be unclothed.

There is not a text in the Bible that teaches, or even implies, consciousness in death. To claim that the man does not die, but only enters a higher plane of life, is in keeping with the original lie: "Thou shalt not surely die." It is a doctrine of devils, a doctrine held by a fallen Christian church, in common with all demon worshipers, and all other religions of the natural man. It has lowered Christianity to the level of each and all of the other religions of the world. There is no hope of a future existence or life apart from Christ! A covenant with death and an agreement with Sheol is referred to in Isaiah 28: 16-18. The truth of no future life, save through the resurrection, and of no immortality for the natural man, save through Christ, will sweep away this refuge of lies as proclaimed and taught by those who claim that in death man does not die.

# Blind Is My Servant

By L. BUXTON GRESTY

CHAPTER TEN

## The Present Struggle

**Q**UES. 102. — *I must admit that the message of Scripture, as you have put it, will make an urgent appeal to thinking people anxious to do the right thing in these perplexing times. The question uppermost in our minds is, of course, the present world conflict, and I should be glad to hear what the Bible has to say about these days.*

Jesus Christ, the Apostles and the Prophets have all left messages bearing so clearly upon the present tempestuous situation that examination of them is a matter of plain duty and stern common sense for any person of intelligence who claims to have the welfare of his fellow men at heart. Let us, then, examine these plain Bible statements.

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*Ques. 103. — Before doing so, would you please indicate the point in Bible prophecy in which you feel that we are living?*

We are now living in what Scripture terms the "latter days" or the "Time of the End." This, it should be noted, is not the end of the world, but the close of a Dispensation, with the New Age looming ahead. The end of the earth will come one day — science confirms that — but it is with the *End of the Age* that we are now concerned.

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*Ques. 104. — But how can you be sure that we, of this generation, are approaching the End of the Age?*

We have the evidence of Christ's own words. Our Lord was asked the following three definite questions by His disciples:

- (a) "When shall these things be?" — referring to the destruction of Jerusalem and the Temple.
- (b) "What shall be the sign of the End of the Age?"
- (c) "What shall be the sign of Thy Coming?"

Christ's prophetic answer to the first question was fully confirmed in A.D. 70

by the complete destruction of the Holy City in precisely the manner indicated. The period between His death and A.D. 70 also fully justified His instruction to the disciples, given at the same time as this prophecy, to "Take heed to yourselves," for, He added, "before all these" they would have to endure betrayal, persecution and death.

Answering the questions with regard to the End of the Age and His Second Coming, Christ said that the following events should be looked for:

— The Gospel should first have been preached or published, for a witness, among all nations;

— There should be wars and rumors of war; nation and kingdom should rise against nation and kingdom;

— This should be followed by world-wide famine and pestilence;

— There should be unprecedented convulsions in weather conditions, coupled with portentous astronomical phenomena, culminating in tremendous earthquakes;

— All these should take place in an atmosphere of world stress and turmoil: "upon the earth distress of nations, with perplexity, men's hearts failing them for fear." It would be a "time of great tribulation such as was not since the beginning of Creation."

Attempts have been made to apply the whole of these words of Our Lord to the period of the destruction of Jerusalem or to render them meaningless by construing them as mere "word-pictures" intended to illustrate spiritual experiences. The briefest consideration of the context in the light of history and common sense shows, however, that these apologetic expositions are utterly wrong. Yet, generally speaking, organized religion has studiously avoided reference to these words of Our Lord. They are rarely heard from the pulpits of our churches and chapels.

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*Ques. 105. — I have heard something of this before, and I agree with you that the destruction of Jerusalem, with the end of the*

*Jews as a nation, accounts for only a small portion of this prophecy of Christ. It must also be conceded that the spiritualizing of the prophecy is a rather unworthy expedient. But could not most of the prophecies — the wars and famines, for instance — be applied almost to any age or generation?*

Since the prophecy was made, there have, of course, been wars, troubles and disturbances of all types. But the entire series of circumstances mentioned by Jesus Christ has never before happened.

In the first place, fulfilment could not be looked for until the first-named prophecy had been fulfilled — that is, the Gospel preached or published among all nations for a witness. This condition could not be considered accomplished until the latter half of the nineteenth century.

Again, although there have been wars and rumors of wars, it could not truly be said that "nation rose against nation" in *world-war* until the Great War of 1914-18. It is true that on frequent occasions prior to that date comparatively small armies of various nations fought each other; but not until 1914 could it be said that nation had risen against nation. And even that terrible world-tribulation did not approach the present struggle from the point of view of *total war*. What we are now experiencing is surely the utmost limit in this direction, the culminating tribulation which Christ said should be the greatest since Creation.

As regards the behavior of the elements, we read almost daily of extremes of weather — tempests, ocean storms, frosts and snows — greater than anything since records commenced to be made. These are all "straws" showing in which way the wind blows.

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*Ques. 106. — It must be agreed that, during the past half-century, the types of occurrence prophesied by Christ have increased in frequency and intensity. But have ALL the signs been fulfilled?*

No; a few signs still await fulfilment. The famines, pestilences and earthquakes have still to occur to a degree of intensity greater than anything hitherto.

As regards the first two, who dare attempt to foretell what next winter holds in this direction for some of the Continental countries?

This leaves only the earthquakes and, when these occur to a remarkable degree, we shall indeed be glad, although belatedly, to accept Christ's assurance that "When these things begin to come to pass then look up . . . be not terrified . . . the Kingdom of God is even at the doors."

It is tragic that so many good people do not appear to want the New Age to dawn. They apparently prefer to endure these ghastly troubles rather than welcome it. It seems as if they wish to live out their little span and retire to "Heaven" rather than take an active part in the most wonderful adventure ever offered to mankind.

*Ques. 107. — The facts to which you have drawn attention merit earnest consideration. In the meantime, is there anything in Scripture which bears directly on the present world struggle?*

Prophecy is much concerned with the present conflict. The English-speaking and kindred nations are being so venomously assailed by the countries of the Continental system, that it is no exaggeration to say that the contending forces are at death-grips. God, through Jeremiah, foretold this. He called it the "Time of Jacob's trouble," adding that "He shall be saved out of it . . . for lo! I will save thee from afar . . . and Jacob shall return and be in rest."

We have already seen from the "beast" prophecy that, with the exception of the small Israel peoples on the North Sea fringe, the Continental countries represent the final phase of the Babylonian succession. In Revelation, God warns Israel to "come out" from the system which these countries comprise "that ye be not partakers of her sins" and, through Isaiah, he tells Israel to "enter into thy chambers . . . until the indignation be overpast."

Students of Scripture should not have been surprised when the British army was hustled off the Continent. The Dunkirk evacuation was surely an act of Providence. It was not God's intention that Israel should remain on the Continent. Terrible visitations are in store for Europe and, willy-nilly, Israel's

army was therefore pressed back to the "appointed place" where immunity from the worst of such happenings is guaranteed.

*Ques. 108. — One need not be a student of Scripture in order to see the hand of God in Britain's deliverance at Dunkirk; one of our Cabinet Ministers described it, publicly, as a miracle. The incident prompts me to ask whether prophecy describes any of our hideously modern weapons of war?*

The very weapons used in this war are mentioned by the prophets in language impossible to mistake. Thus Joel: "Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devour-eth the stubble. A fire devoureth before them . . . and behind them a desolate wilderness . . . They shall climb the wall like mighty men . . . and shall not break their ranks . . . the earth shall quake before them."

And Nahum: "The chariots shall be flaming torches . . . they shall race in the streets; they shall jostle one against another in the broad ways; they shall seem like torches, they shall run like lightning."

Could tanks and flame-throwers be more vividly described?

*Ques. 109. — And does Scripture also indicate in what way the war will develop?*

All relevant prophecies indicate that the final scene of the struggle will be round Jerusalem. God, through Zechariah, says: "I will gather all nations together against Jerusalem to battle" and again: "I will make Jerusalem a cup of trembling unto all the people round about." This is supported by prophecies through Daniel and Ezekiel.

The assembly of all nations for war in the Holy Land pre-supposes two opposing factions, for they would not reasonably mass there under one command. The eleventh chapter of Daniel indicates the struggle as taking place at the "Time of the End" and that it will take place between two contending armies: the kingdom of the north and the kingdom of the south. These two portions of the Babylonian succession commenced an age-long struggle under Seleucus, the first "king of the north" and Ptolemy, the first "king of the south." It should be observed that the contest was one *within* the "beast system."

The fratricidal combat is resumed at the End of the Age and, as the stage is now set, it is pertinent to enquire as to who are the contestants. As Israel stands for ever outside the Babylonian succession, the Celto-Saxon nations can have no part in this particular struggle.

*Ques. 110. — At present Britain holds Palestine. If she, being Israel, is to take no major part in the struggle for the Holy Land, who are the two warring factions? Are you suggesting that a third power will come in?*

Yes. But please bear in mind that this is only a tentative *opinion*. No one, as we have already seen, is permitted infallible interpretation of prophecy *until after the event*. We are, however, given certain signs, and these would seem to indicate the assembly of huge masses of German troops along the North African coastal areas and a push into northern Egypt. In face of vastly superior numbers, one can visualize the temporary retirement of British forces.

Prophecy seems to indicate large German troop movements into Palestine from Egypt with a view to the possession of the Iraq oilfields, the stupendous mineral wealth of the Dead Sea and the land of Palestine. Palestine is the gateway to three continents, and is still the most important territory in the world from a strategic point of view.

German troops moving into Palestine would, however, be the last straw for Russia, whose forces would accordingly endeavor to seize the prize before the Germans arrive. In this respect, it is well known that Russia has long regarded the Eastern Mediterranean as within her legitimate sphere of influence. It is probable that the Russian counter-stroke would be from the north-east, *i.e.*, through Iran.

All this might take quite a long time to develop. In the meantime, Israel has her life-and-death struggle with the Axis, and it would seem that this will reach terrific proportions before the Soviet-Axis clash in the Holy Land.

*Ques. 111. — So you think, then, that the final struggle will be between the Soviet and the Axis, following lightning "coups" by those powers for the control of Palestine and Iraq? What, in your view, will be the outcome?*

Prophecy seems to infer that, with British forces brushed aside, the opposing armies will be actually contending



for the possession of Jerusalem when God Himself intervenes — following the cataclysmic earthquakes foretold by Christ — to annihilate or disperse completely the Gentile armies in the Holy Land. This, according to prophecy, brings the war to a speedy conclusion, leaving the world in readiness for the reign of the Prince of Peace.

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*Ques. 112. — I fully appreciate that, although you HAVE ventured an interpretation of prophecy which has yet to be fulfilled, you do not presume to claim infallibility. I also appreciate that the struggle may take quite a different course. What alternative constructions might reasonably be placed upon the Scriptural forecast of this war?*

There appear to be two alternative developments, both of which are less pleasant to contemplate than that put forward.

One is that the time is not yet at hand. This would mean that the conflict would drag on to an inconclusive end and that we should have to wait for another world-war, even more ghastly than this, before the New Age can be heralded. In all humility, we hope that this is not so.

The other alternative is that the final

clash will take place in Britain. Scripture says that the nations will be gathered "against Jerusalem" and it is just possible — just barely possible, it should be emphasized — that the term "Jerusalem" is here used to symbolize the nation Israel. In this connection, there is a pronouncement by God, through Zechariah, that after the final struggle, "Jerusalem shall be inhabited again in her own place, even in Jerusalem." Some students of Scripture believe this infers that administrative Jerusalem and geographical Jerusalem are at present not one and the same.

The very thought of war in Britain is repugnant and, indeed, would be hideous were it not that we have God's assurance that, come what may, Israel shall survive to play her destined part.

Although some students feel that the 1,260 years of guaranteed immunity from actual invasion expired at the end of the Times of the Gentiles, God's promises of protection are so frequent and so definite that even invasion, terrible though it may be, should be viewed in the proper perspective. Let us review a few of God's assurances. Through Isaiah: "Whosoever shall gather together against thee shall fall for thy sake . . . They that strive with thee shall perish . . . No weapon

formed against thee shall prosper . . . This is the heritage of the servants of the Lord." How truly have these promises been kept. Philip of Spain, Napoleon, Wilhelm — all these have gone down following attacks on God's Israel. Though permitted to chastise, they were not allowed to enslave or reduce the servant nation.

And let those who may be fearful of the outcome of this struggle take comfort from the one hundred and twenty-first Psalm: "Behold, He that keepeth Israel shall neither slumber nor sleep." Or let them read the whole thirty-first chapter of Jeremiah, paying particular attention to that wonderful message of eternal hope for Israel: "Hear the word of the Lord, O ye nations, and declare it in the isles afar off. He that scattered Israel will gather him and keep him as a shepherd doth his flock."

Regardless of whether Nazi hordes make good their threatened landing in the fair Isles of Britain or perish in the attempt, there should be no fear in Israel's ranks. We have God's work to do, and we are promised His protection, for such protection "is the heritage of the servants of the Lord."

*(To be concluded in DESTINY for July.*

*The final chapter is titled  
"The Old Order Changeth.")*

## First Step Toward Complete Control?

EVERY AMERICAN patriot is perfectly willing to go without many necessities if, by so doing, it will contribute to winning the war. If rationing becomes necessary to this end then it will be accepted.

Let us take a look at the so-called sugar rationing book. The word sugar does not appear on the book or coupons and while it is issued for sugar it is apparently but the beginning of a general rationing of many of the necessities of life. A natural question that comes to mind, Is this necessary in a land of abundance, or is it for the purpose of control?

Read the statement on that card which shows the absolute control that can be exercised over the holder of this card. It says, "For any misuse of this book it may be taken from the holder by the Office of Price Administration." Who is to decide what is a "misuse"? The Office of Price Administration, so if the book has come into general use for necessities, its confiscation by this office can bring pressure upon the individuals involved that would compel them to do the bidding of officialdom. Ration cards have so been used in Russia. But you say it cannot happen here?

It has already happened in so far as sugar is concerned, while the amount allowed each person isn't sufficient for a

family to prepare and cook the weekly meals, including the cakes, pies and other recipes requiring from one-half to two cups of sugar.

Give the control of a nation's food supply to any man, or group of men, with absolute power to withhold or to give the necessities of life to men and women, and control over that nation is made absolute.

Bad as is the control of gold in the hands of a few, as far as world trade, markets and prices are concerned (which has resulted in poverty and distress), such is not a circumstance to the power that can be vested in the hands of those who control food. It is the most powerful weapon that an autocrat can wield.

Biblical evidence is furnished to show us the persuasive power in the control of food. The iron rule in the administration of the Kingdom is made absolute — not through the control of gold or by political domination — but in the control of food. We read, "Even upon them there shall be no rain" (Zech. 14: 17) as a judgment pronounced upon disobedient nations and peoples. Lack of rain means famine conditions and no food. But God will administer such judgment with justice and equity; while man might use his control over food to oppress men and destroy opposition.

# War for the Soul of the British People

By CAPTAIN L. D. GAMMANS

*In The National Message (London, England) of April 1*

**D**URING the past few weeks we have suffered more setbacks and disappointments than at any time since the fall of France, but what has shaken me most is the fall of Singapore. You see, I lived there for nearly fourteen years, and I have lived in Japan too, and for the past two weeks two scenes have never left my mind when I was awake, and often came as a sort of recurrent nightmare when I have been asleep. The first is that moment when the Union Jack was pulled down on Fort Canning, in the middle of Singapore. For over a hundred years the people of Malaya have looked up to that flag as a symbol of strength, of peace and of prosperity. The other day that flag came down, and the Rising Sun of Japan went up in its place. The other scene which has been in my mind is that Sunday morning when seventy thousand British troops — men from the Home Country, from Australia and two of the finest divisions which ever came out of India — laid down their arms. I can imagine them making piles of their rifles and Bren guns, handing over their lorries and 25-pounders, with Japanese standing round grinning, as only a Japanese can grin.

Now what has been the effect of all this on you? Some people seem to think that Singapore is a long way away, and that it will all come right in the end, and leave it at that. Some people just take the easy way out, and start blaming the Government. But I want to ask you two questions. The first is: Do you know what you are up against? And the second, which I ask myself too: Is your conscience absolutely clear that you are doing all you can to deserve victory?

Now, I wonder if you will agree with what I am going to say. You cannot win this war with arms alone. This is a war of ideas as well as ideals. We are not only fighting a military power, we are also fighting a militant idea. I often ask myself why this war happened at all. I believe that one of the main reasons was that in the past twenty years something seemed to have gone out of us as a nation. They were purposeless, planless years, when nothing

seemed worth while, and when we seemed to have no star to aim at and no plan to guide us. We knew what we wanted to do as individuals, and that was largely to enjoy ourselves, make money, and have a good time.

What was it that went out of us? Was it the loss of a generation in the last war? Hardly that, because Germany lost a generation too. I think it went far deeper than that. It was that we had lost our beliefs. I can remember when we believed in certain things. We used to believe in religion, in democracy, in our Empire. We used to believe that we had a mission in the world. But many of these beliefs were so whittled down that they meant little or nothing to us. And the whole point was — nothing took their place. No man and no country can live on a negative. Where the Germans and the Japanese have had such an advantage over us is that they have had a belief — a damnable one if you like — nevertheless it was a purpose in life, it was a creed. And that is where I start. What do we in fact believe in? For bread alone men will not fight or die. Today our common aim is to defeat Germany. What must be our flaming creed when the war is over?

Now, an Englishman is notoriously shy of confessing his beliefs, but may I tell you mine? The first is that I am quite sure that we shall win this war. I don't know how, and I don't know when, but I don't believe we shall win

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## Japan

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WAR has spread rapidly in the Pacific. Men are asking, What is to be the end of it all and is Japan to become victorious and control a large part of the East?

Isaiah tells us Ammon (Japan) is to become subject to us as he describes the final scenes of the present age (Isa. 11: 14-16). Japan's aggression will be overcome and the Japanese will yet be compelled to obey us!

it until we deserve to win it. My second belief is that I don't think that any civilization which is based on a purely material conception of life can last, or for that matter is worth saving. My third belief is that God has given us, as a nation, great possessions and great responsibilities. But in these past twenty years we did not seem to believe in ourselves or in the responsibilities which had been entrusted to us. But we have been given what few men deserve or get — a second chance. We alone of the great countries have been spared the invader. We often talk about the miracle of Dunkirk, but there was a far greater miracle which followed it, when the German army, over two hundred divisions of them, flushed with victory, stood on the other side of the Channel, and all that we had here in trained, armed troops was less than one division. If that wasn't a miracle, what is a miracle? But why were we saved then? It was not that we could go back to our football matches, our dog tracks, our winter sports in Switzerland, our industrial squabbles and our party bickerings. I believe that we were saved then because, in spite of the past twenty years, there was still something worth saving, still a task that we had to do.

Now that is my faith and my belief. This is not a war just to defeat Hitler. It is a war for the soul of the British people. I don't want just to win the war, and find ourselves at the end of it a victorious but tired and maybe even a cynical nation. I want to finish the war, if I may use the word, joyously. Europe is looking to us for those qualities of leadership for which they looked in vain during the past twenty years. In our long history there have been many great moments. One of them was in the summer of 1940, when, deserted and almost defenceless, we looked the German menace in the face and defied it. But I believe that before us lies the greatest task which God has ever entrusted to any nation: by our courage, our leadership and above all by our faith, to guide the world back to sanity, to liberty and to peace.

# One Man's Destiny

By C. R. DICKEY

## CHAPTER VII {Concluded}

### *Abraham's Family in America in the 20th Century A.D.*

**C**HURCH literature abounds in misinformation on several important matters. For example, a Biblical commentator, writing in a standard work for ministers, refers to the system of laws which God gave to Moses as "that now antiquated and perishing law of Moses." His general statement includes the Ten Commandments and the statutes of Israel's Constitution among the antiquated and perishing laws. This writer makes the common mistake of failing to distinguish between the timeless moral and statutory sections of the Mosaic Code, and the ecclesiastical ordinances of the Levitical priestly order which were never more than a temporary expedient until the advent of the "new and living way." (Heb. 10: 20.) Under the New Covenant, promised in Jeremiah 31: 31-37, Christ became our High Priest and offered himself as our sacrifice; therefore, the Levitical priesthood and its rites of animal sacrifice were abolished with Christ's death on the cross. At the Last Supper, Jesus said, "This cup is the new covenant in my blood, even that which is poured out for you." (Luke 22: 19-20.) The laws, statutes and judgments were not negated by the abolition of the priestly ordinances. They will receive their complete fulfillment when Christ takes the throne of David — an earthly throne — and administers them as the laws of his kingdom. All imperfect human administration will then be as defunct as the Levitical rituals.

Discussing a lesson on the New Covenant of Jeremiah 31: 31-37, a commentator says: "The old covenant which God had made with Abraham, Moses and others, is to be superseded or transformed by a new covenant." Study that sentence. How amazing to find 21 words encompassing so many errors! Here again is the assumption that the new covenant, which superseded nothing save "the law of commandments contained in ordinances," superseded also the whole Mosaic legal system. And not content with that, the writer throws out

the Abrahamic covenant and others for good measure. Yet Jeremiah, in verse 31, says the new covenant was to be made with Israel and Judah — the nations of Abraham's covenant. Furthermore, we learn that the primary purpose of the new covenant was to redeem Israel in order to keep the Abrahamic covenant in force. "The others" must refer to Noah and David: although we still have the rainbow; and David's throne is intact, waiting for the return of Christ.

Later in this same lesson discussion we are told that the new covenant did not become a reality in the days of Ezra and Nehemiah because they returned to the teachings of Moses. Then the writer adds, "Out of their efforts to re-establish the worship of Jehovah on the structure of the Law of Moses later came Pharisaism and legalism. In other words, the Return from the Exile resulted, not in the adoption of God's promised new covenant, but in a return to the Law of Moses. . . . Many of the Pharisees of Jesus' day never comprehended the gospel because they were wedded to the Law." How could Ezra and Nehemiah adopt the new covenant when Christ announced it at the Last Supper and it was not in effect until after his death? And did not Jesus attribute the attitude of the Pharisees, scribes and Sadducees to their rejection of Moses and the prophets? They were wedded to laws of their own making — the traditions of men — but not to the Law of Moses. These traditions of the elders which were later compiled and called the Talmud constitute the Bible of the Jews to this day. It consists of two parts, the Mishnah or text and the Gemara. The fifth edition of Webster's Collegiate Dictionary defines the Mishnah as "The traditional doctrine of the Jews as developed chiefly in the decisions of the rabbis before the third century A.D.;" and the Gemara as "The commentary of the Talmud." The Jerusalem Talmud was compiled in the fourth century; and the Babylonian — about four times as long as the Jerusalem — was compiled in the fifth century. It savors of Babylon more than of Sinai. According to the Universal Dictionary of the English Language, page 4613, "Rabbinical Jews set the Talmud

on a higher level than the Old Testament." As Dr. Goard has said: "God through Moses gave us ten commandments. The Elders had multiplied them into a hundred and sixteen commandments. Jesus exercised His authority by disregarding these Talmud rules, and by teaching His disciples to do so also. The Talmud rules must not be interwoven into the Gospel; neither must they burden the Christian Church."

One commentator obligingly supplied definitions of terms used in the lesson, and defined a daughter of Abraham as "any Jewish woman who acknowledged her loyalty to Judaism, which the patriarch Abraham founded." Now that is news! There is as much difference between Judaism and the pure faith of Abraham as there is between Judaism and Christianity. Jesus said, "Abraham rejoiced to see my day: he saw it, and was glad." (John 8: 56.) The Jews too saw his day: but they were not glad. To them Christ was, and still is, "a stone of stumbling, and a rock of offense." (I Peter 2: 8.) Jewish leaders today are boasting — "We gave the Christians their religion." Yet the New Testament clearly emphasizes the fact that *Judaism is not the basis of Christianity*. Jesus said that unless the righteousness of the Jewish people as a whole exceeded that of the scribes and Pharisees they could in no case enter his kingdom. There is not one shred of evidence to support the general belief that Christ's church and kingdom have their roots in Judaism. Judaism is based on the Talmud; Christianity is based on the Old and New Testaments. (See Chapter V.) Jewish propagandists and apostate Protestant ministers are having much to say these days about the Judeo-Christian religion. They tell us that "It is a mistake to think of Christianity as a religion separate from Judaism in its concepts." They would have us think of Judaism and Christianity as two petals of the same lovely flower. But the wise Christian will ask, What saith the Scripture?

In the same church school literature, a book reviewer discusses a new volume on *The Gospel of the Kingdom*. First, the reviewer says that the academic standing of the author makes any book of his an item of interest, particularly to New



Testament scholars. Then he tells us that what the author "calls the gospel of the kingdom is first of all a movement within the political, economic and religious background of the times." Fine. Now we seem to be getting somewhere at last. The next sentence states that the Professor "makes Jesus a Prophet and Teacher living so close to God that he could speak for God, but he does not find Jesus to be God or even to be the Messiah according to the popular concept of that term." So — the 20th century Professor has not advanced a whit beyond first century Judaism. He places exactly the same estimate on Jesus as the Jews who crucified him. They too said that he was a prophet and a teacher but not the Messiah. By this time the following quotation from the book itself occasions no surprise: "The gospel of the Kingdom — and this is our thesis — was originally a this-worldly expectation. Jesus expected the kingdom of God to be realized upon the soil of Palestine, and in his own time. But this does not mean that his hope was non-religious, the mere elaboration of an economic program or a dream of some kind of mundane utopia." How familiar that sounds! We are now face to face with an impotent, disappointed Christ who didn't even know what to expect. The world is in its present condition because people who ought to know better have been leaning too heavily on that type of "academic standing."

One other illustration will suffice. A lesson on Luke 22: 14-30, gives this bewildering explanation of verses 29-30. Verse 29: "And I appoint unto you a kingdom, as my Father hath appointed unto me." According to the commentator, "The kingdom which Jesus appointed to them was spiritual, not material." Then why did Jesus tell his disciples to pray that it would come on earth? (Matt. 6: 9-10.) Verse 30: "That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." "This verse," he tells us, "is not to be interpreted literally." Yet the disciples were literally eating and drinking with Jesus as they talked. Then he adds, "It is the spiritual fact of the saints judging the world, for righteous characters earn the right to rule." Judge what? and rule where? if the verse is not to be interpreted literally, and there is no material kingdom.

One could go on indefinitely quoting these palpable errors from the publications of church denominations. Earnest Christian workers accept statements in their church literature without question,

even to the point of valuing lesson comments more than the Scripture itself. The matter is all the more serious because many read and discuss Sunday School lessons who never really study the Bible. When we consider these things and sense the inadequacy of our whole system of religious education, is it any wonder that people are unprepared to grasp the reality and magnitude of God's great plan which is yet in the future?

What is the future of the Israel people whose movements we have traced in Bible history and prophecy? How and when will the Divine plan for them be consummated?

One of the principal time indicators is Daniel 7: 9 — "I beheld till the thrones were cast down." What did Daniel see as he looked down the years? He saw the scepter pass from one nation to another, until practically all the chief races of men had a chance to try their hand at world dominion. Let us look at the falling thrones as listed in a brochure reprinted from prominent daily newspapers.

"Babylon — tried unlimited autocracy and failed.

"Persia — tried limited autocracy. The King could make the law but could not change it; the law once made was greater than the King.

"Greece — tried military dictatorship.

"Rome — tried all experiments, from democracy to unlimited autocracy, including Republicanism, bureaucracy and limited monarchy. Rome crashed in the seventh century A.D."

Then arose:

In Europe; Papal power; and the Empires of

Charlemagne  
Philip of Spain  
Napoleon of France  
The Hapsburgs of Austria  
The Hohenzollerns of Germany.

In Asia; Mohammedan power; and the Empires of

The Arabs  
The Mogul  
The Manchus  
The Turkish  
Russia-in-Asia.

These Empires all passed in 1918 or before. Papal and Moslem temporal powers have become but nominal entities.

The above combination, religious and secular, is named "Babylon the Great" in the Book of Revelation, and its moral, administrative, and economic collapse which this generation has wit-

nessed is there prewritten. See Revelation, Chapters XVII, XVIII.

So all nations were given the opportunity to try their hand at world rule, and all alike failed, as all must fail but God. For human government has become too great a task for human wisdom.

The great empires are gone. Their thrones have been cast down. More recently we have watched the falling of lesser thrones: Spain, Rumania, Denmark, Norway, Belgium, Holland and Greece. Italy and Sweden, too, are under Nazi domination. Only one great throne — the British — has withstood the shock of crashing empires, and it emerged stronger than ever. Only one throne — that of David — has ever had God's guarantee of standing as long as the sun, moon and stars remain. Is it possible that anyone can ponder these things without discovering that the British throne is the throne of David?

What was the next thing Daniel saw after the thrones were cast down? "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. . . . I beheld, and the same horn made war with the saints, and prevailed against them." (Dan. 7: 13-14.)

*Note that when the Son of man was given dominion it involved the saints in war.* "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." (Rev. 12: 12.) And who can the saints be with whom the devil makes war, if not the Christian nations?

When forecasting Joseph's future, Jacob said, "The archers have sorely grieved him, and shot at him, and hated him." (Gen. 49: 23.) Who is so blind that he cannot see the fulfillment of this statement in the rising tide of envy, anger and hate against the United States and Great Britain? They now form the spearhead of Satanic attack. This fact alone is sufficient to identify them as the Israel of God's kingdom and covenant. It has always been difficult for Anglo-Saxons to recognize their enemies and deal with them according to Bible instructions. Desiring peace with all men and dealing honorably in treaties with other nations they are slow

to suspect aggression and treachery in the people of other lands.

So, after the Armistice of 1918, naive, trusting sons of Joseph signed a Disarmament Pact and virtuously scuttled their weapons of defense while the predatory nations went stealthily about the business of rearming on the most gigantic scale in history. When the dictators were ready to try their strength on Europe's small countries Britain and the United States were unprepared to do anything about it. Britain disgraced herself with the Munich appeasement and a series of similar fiascos; we Americans looked on, ignobly assuring ourselves that it was none of our business what happened to brothers in Christ across the sea.

The Lord said of Israel: "Thou art my battle axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms." (Jer. 51: 19-20.) Notwithstanding pacifists, appeasers and non-interventionists the Almighty will use Christian-Israel nations to crush all wicked forces that fight against His kingdom. Satanic agents have lined up the powers of evil in a stupendous attempt to overthrow the kingdom of Christ. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6: 12.) In spite of idle chatter about a warless world and brotherly love, this warfare is a struggle to determine whether Satan or Christ shall have dominion in the earth; and, whether we like it or not, it will continue until the complete vindication of Christ and his righteousness.

Anglo-Saxons, like ancient Israel, are too lenient in standing against the wiles of the devil. The prophet Elisha rebuked King Joash for smiting Syria only three times when he should have "smitten five or six times." (II Kings 13: 18-19.) Because we do so hate war the tendency is to quit too soon, leaving the foe in position to recuperate and strike again. The Lord's people should never close a campaign against His enemies with an armistice. Evil will always rise again unless the head of the serpent is crushed. Prime Minister Winston Churchill was in keeping with the will of God as revealed in the Bible when he announced his intention to utterly destroy the dictators and their reign of terror. It is quite probable that if Britain and the United States — even after the truce of 1918 — had kept the national defense of both countries up to

Bible standards the dictators would never have dared to launch their campaign for world dominion.

"Cursed be he that doeth the work of the Lord deceitfully (or negligently), and cursed be he that keepeth back his sword from blood" — that is, when the Lord needs it. (Jer. 48: 10.) Note the two swords implied in Jesus' statement, "All they that take the sword shall perish with the sword." (Matt. 26-52.) In other words, the aggressors who take the sword shall perish by the sword in the hands of the defenders.

Continuing the account of the war between Satan and the saints, Daniel writes that evil prevailed "*Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.*" (Verses 22, 27.) Here — at last — is the culmination of God's marvelous plan as recorded in the Bible, in the stars of the heavens, and in the stone corridors and chambers of the Great Pyramid. The time came that the saints — believing, regenerated, Christian Israel — possessed the kingdom of God and His Christ!

"Fear thou not, O Jacob my servant, saith the Lord: for I am with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished." (Jer. 46: 28.) "Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." (Isa. 26: 19-21.) "There shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." (Dan. 12.)

"There is not a kingdom, nor a nation, nor a people, nor a tongue on earth which is not included in the great plan of the ages. But through the agency of Israel as God's Ministering Kingdom and Nation must the blessings of the Kingdom come to them."

The Anglo-Saxon House of Joseph,

as the divinely appointed administrative head of the whole House of Israel, must lead the way and proceed with the restoration of the Kingdom of God on earth. It is not within the power of the United States and Great Britain "to avoid this destiny." As Joseph succored his brethren in Egypt so now must his posterity prepare to liberate and feed a suffering, starving world. How we need the wisdom of Joseph to fill our granaries and conserve our vast resources for future emergencies! Ephraim-Britain and Manasseh-America must become good shepherds to the helpless and homeless of all nations: to that end were they "called and chosen." It is a joint responsibility to be shared as brothers in Christ. This *New Order of the Ages*, engraved in the Great Seal of the United States, must supplant the counterfeit "new order" now menacing free people everywhere. "Thus saith the Lord, the Redeemer of Israel — I will preserve thee, and give thee for a covenant of the people, to establish the earth." (Isa. 49: 6-8.)

John, in his Revelation, saw the overthrow of Satan and heard heavenly voices announce the final victory of Christ our King: "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and he shall reign for ever and ever." (Rev. 11: 15; 12: 10.)

"Master, but when shall these things be?" After the nations have had their experiments in self-government; after the thrones are cast down; after Jerusalem is under the mandate of Christian Israel; after this gospel of the kingdom is published in all nations. The generation that witnesses these things, Jesus says, "shall see the Son of man coming in the clouds of heaven with power and great glory. . . . He shall be called great, and shall be called the Son of the Highest and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever." (See Matt. 24; Mark 13; Luke 21; 1: 32-33.) It is said that Victoria, the great Anglo-Saxon queen of David's royal line, longed for this glorious return of Christ in her day that she might be privileged to lay her crown at his feet.

Nineteen hundred years ago the Jews rejected Christ as Saviour and lost him as King; today Christians reject him as King and are in danger of losing him as Saviour. When he came as the suffering servant to redeem and save, men wanted him as king; but as the time nears for his return as king, men want him meek and lowly and crucified

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afresh. They are willing to give him another cross — *but not a crown*. The ultimate defeat of evil, the abolition of death, the end of wars, and the restitution of all things can no more be realized without the Second Advent of Christ, than the forgiveness of sin and the redemption of Israel could have been effected without his First Advent. Korean Christians, frustrated by Japanese tyranny, were asked by an American missionary, "What is your hope for the future?" They replied, "His reappearing."

One of the great movements going on in our generation is the alliance of Israel people throughout the world. The prophets wrote of the great day of Christ when such a confederation would be formed. "In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, *going and weeping*: they shall go, and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." (Jer. 50: 4-5; Isa. II; Eze. 37.)

"Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn to our fathers from the days of old." The heart hunger of men will be satisfied and their dreams realized when "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places."

Abraham — Isaac — Jacob — Joseph. The very name "Isaac" means "laughter" — prophetic of the time soon to be when God, through His sons of laughter, will restore peace, security, joy and singing to heart-broken humanity. "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

"The Divine Promises to Abraham form the summary of the history of the world; upon these the whole superstructure of prophecy and history is built."

That is *One Man's Destiny!*





# Our Consequent Bible

By REV. WM. PASCOE GOARD

WITH THE VAST MAJORITY of the people the Bible is a book of moral maxims, mythical history, and perhaps a manual of religion, among other manuals of religion, such as the Koran, the book of Mormon, etc.

To most of the reputed Bible readers the Bible is at the best a scrap book containing many excellent and many inspired things.

To the Christian ministry of today the Bible consists of the New Testament plus certain earlier writings called the Old Testament, of the genuineness and authenticity of which older documents there is some doubt, and that it does not matter much inasmuch as we have the New Testament, which is essentially a Christian book, whereas the Old Testament is a Jewish book, the use and message of which has long since passed away.

To none of these is the Bible a consequent book proceeding in orderly sequence from Genesis to Revelation, and all with a message as vital in every part to us today as it ever was to any age.

An increasingly large number of people are coming to recognize the latter to be the true state of the case, and it is to demonstrate that such is the case that we have chosen this theme.

At the best we shall be able to cover the table of contents in part only, and without argument, to show that all have a perfect relation to every part.

We shall first review the table of contents and show in a sentence or so the relation of every part to the whole.

The books will be named in the order they are found in the canon of the Bible.

First, the Bible is one as to New and Old Testaments. There is no excuse for such a division of the Bible into two parts. This was not done under Divine inspiration, but by the councils of the Church which arranged the books according to their best judgment. Many excellent things they took into consideration in the arranging of the canon, but herein they erred, and caused trouble indeed.

The first book — Genesis — is naturally divided into two parts, namely, that which is a record of pre-Mosaic events, and that which begins with the recorded personal experience of Moses.

The latter begins with the event of the burning bush, therefore we are justified in separating all that went before that event when considering the scope of this book.

*Genesis, Part 1* — A synopsis of former revelation.

*Genesis, Part 2* — The calling and establishment of the chosen family.

*Exodus* — The establishment of the nation.

*Leviticus* — The manual of the nation's worship.

*Numbers* — Manual of the national organization.

*Deuteronomy* — Digest of constitutional law.

*Joshua* — Induction of the nation into the land of their inheritance.

*Judges* — Functioning of the constitution under the administration of Judges.

*Ruth* — Illustration of the functioning of the constitution.

*I & II Samuel* — Establishment of the Kingdom. (Note this was at this period a world movement, kingdoms over nations were now being for the first time established.)

*I & II Kings* — History of the two nations from the national viewpoint.

*I & II Chron.* — History of the two nations from the ecclesiastical viewpoint.

*Ezra and Nehemiah* — History of the constitution of the nation of the Jews out of volunteers returning from captivity of Judah.

*Esther* — Last chapter in the history of the war with Amalek.

*Job* — Cross section of the philosophies of the days of the grandsons of Noah.

*Psalms* — Manual of the people's devotions.

*Proverbs* — Winnowed wisdom of the people.

*Song of Songs* — Illustration of the power of true love.

\* \* \*

*Isaiah* — Great prophet of Israel, turning of the vision of the people from looking back to the deliverance from Egypt and Horeb's wonders, forward to the coming Saviour.

*Jeremiah* — Great prophet of Judah, prewriting the history of the age-long conflict between Israel and Babylon,

the transference of the throne of David to Israel, and the history of events leading to these things.

*Daniel* — Great prophet of Judah prewriting the history of the contemporary kingdoms, Babylon, and the stone Kingdom of Israel.

*Amos* — First prophet of Israel whose message was written as by himself, whose great message was the solemn settling of the Saxon name, the House of Isaac.

*Hosea* — Restoration of Israel to the married condition.

*Ezekiel* — Great prophet to Israel in captivity.

*Joel* — Overleaping the ages, portrays the "day of the Lord" in all its terrible majesty. It shall proceed through three stages, illustrated by the plague of locusts, cankerworm, caterpillar. Thus, wave after wave shall the enemy sweep over the lands, leaving them as bare as the desert. After the great battle of Armageddon, Israel shall be restored.

*Obadiah* — Carries the message of the last destruction of Edom (Turkey).

*Jonah* — Asserts and illustrates the principle that every punitive sentence uttered through prophetic lips or otherwise is subject to the Royal prerogative of pardon upon repentance.

*Micah* — Deals with the Assyrian invasion, and then overleaps the ages to the last great conflict and the re-establishment of the kingdom.

*Nahum* — Deals with the overthrow of Nineveh. This was the capital of a Shemitic people who worshipped Elohim, and by Him, for sin, it is overthrown.

*Habakkuk* — Deals with the holiness of God in relation to Israel.

*Zephaniah* — Follows a similar strain.

*Haggai* — A prophet of the Jews after the captivity.

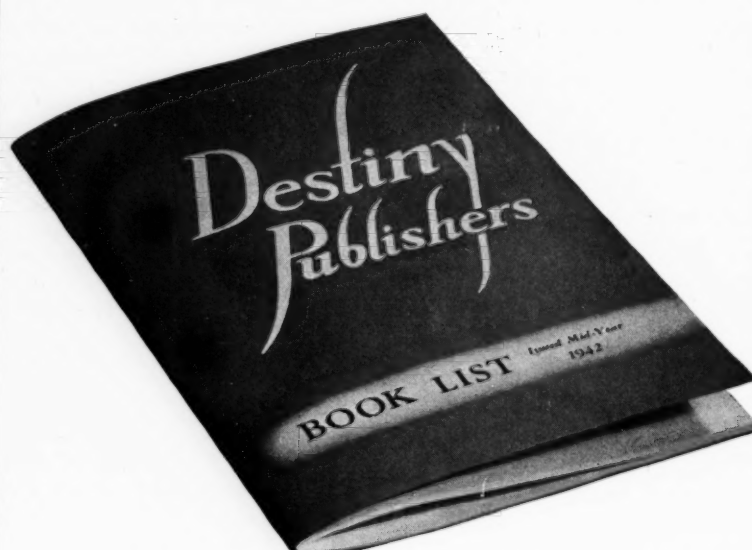
*Zechariah* — A prophet of the Jews after the captivity; very spiritual and clear as to the coming Messiah and kingdom.

\* \* \*

*The Gospels* — The living manifestation of Jesus and Calvary.

*The Acts* — The solemn attestation of the resurrection. The last official offers and calls to Jewish nation. The great rejection. Opening the church

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## An Age Is Ending!

PEOPLE often ask, "When will this age end?" — not realizing that they themselves are actors having a part in events bringing the age to a close. The old order is passing as curtailment and destruction of production and prosperity increase on every hand. Much of that which is now passing will never again be restored.

An interesting list could be compiled of what used to be the making of many things in an order that was considered the acme of permanency and progression.

These conditions, we are told, are to prevail for the *duration*. Read the prophets and in accord with their statements the "duration" takes on a new significance! We are told by them that old things are to pass that all things may be created anew. Thus there is to come a reorganization in accord with their predictions and not in conformity with the theories of men. The coming new order will be patterned after the Kingdom of God — which received its laws and was organized at Mount Sinai.

# THE FAITH FOR FREEDOM

*{Continued from Back Cover}*

Knowledge of THE faith would end this bewilderment today. Once accepted, the spiritual power of a conquering faith would accompany the manhood of America into the battle for freedom! It is time to cease talking loosely as to whether this is Hitler's War or Roosevelt's War; it is time to refrain from political arguing and mere guessing and purposeless "visiting" concerning the problems it has brought us. The Bible deals with the entire matter, and does so plainly! The shortage of rubber, the shortage of shipping — such things dwindle into insignificance compared to America's most serious shortage: the shortage of THE faith!

A spirit of inquiry has become evident on the part of a growing number of thinking people. They are beginning to sense that this is not just another war. Furthermore, viewing the serious dislocation and impending break-up of the economic civilization they've known, men are beginning to earnestly and sincerely ask, what is the end of it all and what kind of civilization will follow? For these citizens are facing responsibilities hard to bear and need to know the purpose behind it all!

Therein lies the privilege and the opportunity of those who already know themselves to be of Israel. And therein, too, lies the *challenge* to those who have already been blessed with the rebirth of their own faith. You who have experienced the rebirth, and who have seen the Kingdom of God, it is time for you to share the glorious good news of the Kingdom with others. You cannot *give* faith to others who also must experience it; but you can point the way. You can help immeasurably by removing counterfeit ideas which are at present keeping so many blind to the simple plain truth of the Scriptures. ■■■■

Our people must be brought to realize that this is the world's final war and that, as such, it will be a fight to the finish. They must be convinced that the power of evil is no mere abstract negation of good, but a vital force directed by Satanic agencies in the spirit-realm, capable of energizing men and producing what we are seeing today; and they

must realize that these evil powers can be held in check by one means only — the power of prayer of a people who have complied with the conditions and have the faith. To know and to believe God is to possess a potent weapon for in believing and following God's instruction our nation will soon know the ways of peace. God has made it clear that victory for His people depends upon their faith and attitude towards Him. He will go with us to war when America, through faith, learns to rely upon Him.

But there is no possibility at all of our nation offering the sacrifice of a humble and contrite heart except the people first experience the faith. Our people will not know nor realize — without the faith — that their discussion of peace without reference to God is but the merest shadow of a dream. Without the faith, without *believing* His already prepared plans for the peace to follow they will not know that all talk of "winning the peace" is but an aimless waste of conversation, for that peace has already been written and we must conform with the requirements in order to secure its blessings.

In the light of these things and their tremendous meaning for us all, the time has come to help our fellow Americans to discover THE faith; rather than continuing with "a" faith — or admitting none at all — and with belief "in" God instead of *believing God!*

For freedom's sake let us who know the pattern of history and our present position in the plan of God share this vital information with our fellow citizens. The Gospel of the Kingdom when clearly seen — this neglected national phase of the Bible when fully appreciated — will pierce like a sword and will show and prove the living Word of God *as nothing else can!* It is a Truth wherein all minds may meet.

It is the only message of importance today, and it is yours to share. The inspiration America needs to fight this war and to gain the true and only victory is to be found again in the faith of our founding fathers: the one and only faith worthwhile! For that, and that alone, is THE FAITH FOR FREEDOM!



# The Faith for Freedom



**T**HE STATE OF THE UNION and our national position amid the fires of destiny, with the enemies of freedom encroaching ever closer, demand that we attain the faith of the founding fathers. That was, and still is, *the faith for freedom*.

It is not "a" faith but something exceedingly greater than that. It is *the faith!* Its basis is not merely belief "in" God; but *believing God!* Time no longer permits less. Americans must stop toying with the Word of God and merely "nibbling" at the Gospel of the Kingdom while our loved ones pay the supreme sacrifice. Furthermore, we are *all* endangered.

Since the last issue of DESTINY reached you, Vichy has gone over to the enemy; India has taken her stand against fighting Japan; the Burma Road has been cut; Corregidor has fallen; our own coasts have been blacked out; the Navy has listed thousands of dead: and before this issue can possibly reach you there will be other, more serious news — in a situation becoming hourly more precarious as we proceed.

Time has arrived to speak plainly. It is clear from the only authoritative source of information concerning this war that it will not be won with material means alone, important as they are. In God's plan this is specifically stated, and the Bible believer and investigator has clear information — concerning our present position, what it is yet to be ere it ends, the manner in which the war will be won and who will win it; and the peace to follow!

Why, therefore, do so many Americans guess and think aimlessly and concern themselves with the trivia of today when all this is happening? It is because they lack the faith to believe the "Thus saith the Lord" which would let them know these things.

Today's greatest need is the transition of an inarticulate, confused, baseless faith into THE faith — a faith burning like Abraham's — which enables one to stand upon solid ground

in his thinking and acting: removed forever from the slippery slope of unbelief. Such faith must necessarily be based squarely on the Word of God. That is the faith which has played the important part in American history and which in the stirring months and years ahead will again be of ultimate importance in our destiny. So important was it in the early days of our nation that the very wording of the Constitution of the United States of America reflected the Biblical language with which our founding fathers were familiar; and this groundwork of human freedom, these principles as recorded in the Bible, became the very rock on which our republic rests. As George Washington stated, "It is impossible to govern the world without God and the Bible."

Now to the extent Americans possess this faith — to that extent will their coming suffering be mitigated. Many Americans are looking for the faith and the inspiration such faith provides, and only a few of them are finding it. Yet it is every American's heritage and as a member of the Race of the Book he has a right to claim this inheritance. And whatever the surface explanation, the fact is that the experience of these seekers has been one of disillusionment when they have turned to the church for enlightenment. Those who should be the spiritual leaders of this nation have largely abdicated leadership because they themselves have been unable to understand the present and to see into the future! This failure in leadership is the inevitable result of a faithless, Bible-less preaching and teaching as far as the national message of the Book is concerned.

Even now that the fight for freedom is full upon us, the church has no clear message and is unable to give spiritual direction to our nation in this hour of peril because her leaders lack the faith; and they will not be able to attain it unless they recognize and accept *both* gospels — the Gospel of the Kingdom as well as the Gospel of Salvation.

{Continued on Inside Back Cover}